



The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

23rd. Year of Publication.

A MESSAGE FROM THE MANGER

By the Most Reverend Michael J. Curley, D. D., Archbishop of Baltimore.

Once again at the Christmas time, we are carried back in thought to the little city of Bethlehem. In fancy we kneel with the humble shepherds before the manger, and there with the eye of faith see our very God in the form of a little child. That tiny infant is God, infinite, omniscient, eternal. His story we know. Why He came, how He lived, what He did and taught, we His children of the Catholic Church have been told since our earliest childhood.

There is scarcely any need for us to visualize the manger. That same Godman is with us today in more humble form than when the Shepherds found Him in Bethlehem's stable. He is in the Tabernacles of thousands of Catholic Churches in America. He comes down on our altars, that very same Christ, ten million times a year in the hands of America's twenty and more thousand priests.

Christmas, however, brings us back to the beginning, not of Christ, but of the world's redeeming. Christ came into a world that knew nothing of His Godhead, to a pagan world that boasted of its greatness and civilization, yet a world that had little regard for the dignity of man, to a world in which slavery was the order of the day, where purity received scant consideration, where human passions knew little of any leash, where man worshipped figments of imagination, defied vices, and had little thought of the dignity of women. Even His chosen people had gone far away from the high principles of their fathers, and were looking for a Messiah, an earthly ruler, a restorer for their lost greatness. They never thought that a manger could shelter their king.

* * * The stable of Bethlehem was poor indeed, but in it was the Holy Family, the model family. At its head was St. Joseph, the humble carpenter, of royal lineage; Mary the Virgin, Mother of Christ, and the divine Babe. The family is the unit from which society springs. Christ came to sanctify society and this He did by the sanctification of the individual and the family. * * *

Then came a revolution. The manger of Bethlehem and the crib of the Tabernacle were rejected. The voice of Christ was replaced by the voice of even the meanest individual. Men cried out as did the angels in their fall, "I will not serve." Individualism was defied, and every man became a law unto himself in the things of God. Divine authority was spurned. Human authority was placed on a pedestal. Then came chaos, a chaos that has been growing during the past four centuries, until today disorder would seem to be the normal condition of existence. * * * God and His mangled Son have been left out of national reckoning, with the result that bloodshed and strife have marked for years the course of the world's history. * * *

Why all this chaos, unbelief, hate, greed, war, disorder? Why the bloody strife of the last eight years? Men may write dissertations on political upheavals, on economic jealousies and so on, but there is but one basic reason for it all to which our historians and philosophers make no reference. It is this: men and nations have forgotten the lesson on Bethlehem and Calvary. Nation and individuals have endeavored to "carry on" without the world's Divine Teacher. They have tried to substitute human for Divine Wisdom. * * * What is needed then today? Further progress in the way of new inventions, perhaps? Maybe we need more laws, or yet some great political leader who will rival a Washington or a Lincoln? No, such are not our needs. We need to make progress by going back to Christ. We need a return to the manger of Bethlehem, there to learn wisdom. We need to recognize the authority and the teaching of the Catholic Church that for twenty centuries has kept in spite of every opposition, the figure of the Godman exalted before the eyes of a money-mad, pleasure-loving world. * * * We need to teach our little ones the ways of Christ so that the men and women of tomorrow may be grounded in religion and morality. We need men in public life who, fearlessly honest, will regard themselves as stewards representing Christ. We need to find in the leaders of men compassion for the multitude.

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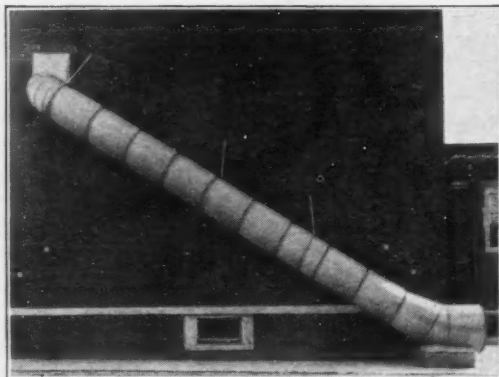
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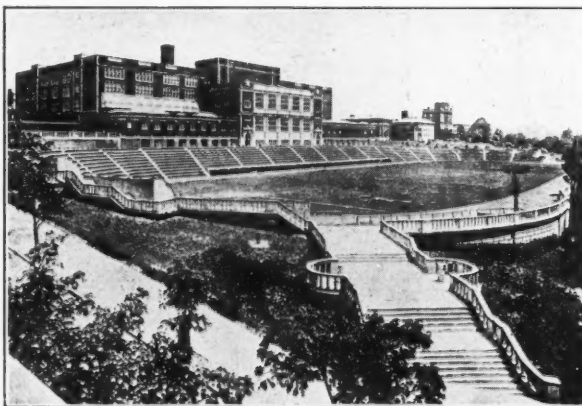
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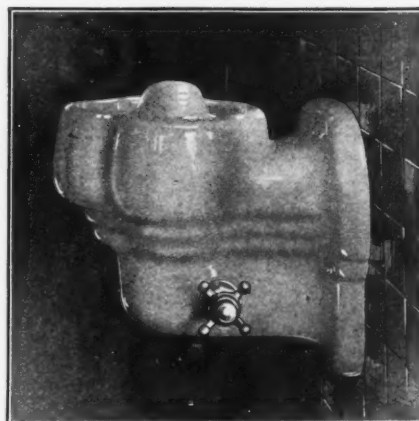
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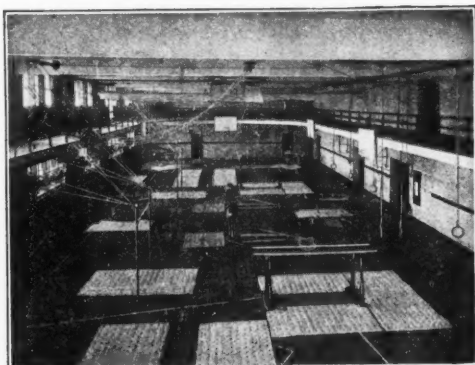
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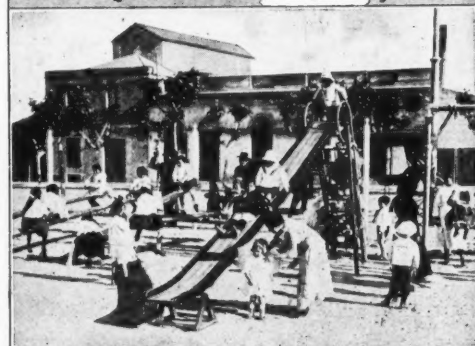
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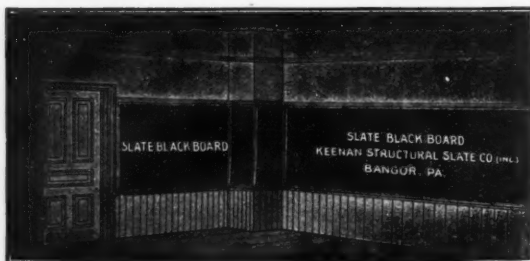
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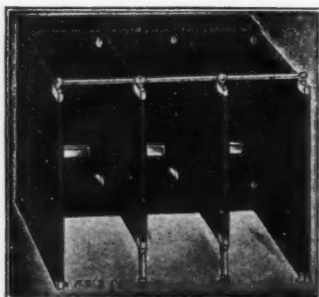
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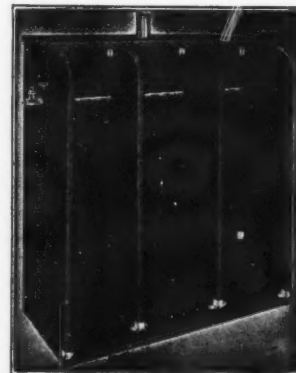
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Catholic School Journal

A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS AND SCHOOL METHODS

WITH WHICH IS COMBINED THE CATHOLIC EDUCATIONAL REVIEW AND THE TEACHER AND ORGANIST

Vol. XXIII, No. VII.

MILWAUKEE, WIS., DECEMBER 1923

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AT THE MANGER. A tradition which we are all reluctant to part with helps us to visualize the most momentous event in history, the Birth of Our Blessed Lord. The authentic documentary evidence furnished in the Holy Gospel acquaints us with the stable and the angels' song, the swaddling clothes and the shepherds' visitation. The tradition acquaints us with the presence of the ox and the ass.

From the earliest ages of Christianity preachers and writers have been reminding the faithful that the essential concern of the true follower of Christ is to make of the stable of his poor human heart a dwelling place as fitting as possible for the Divine Guest. It may be a poor stable, but it ought to be a clean stable; it may be chill by reason of the wintry blasts that blow across the world, but it ought to be warmed to coziness by confidence and love. For to every one of us hath the Master said: "Make haste, for this day I must abide in thy house." Our stable, therefore, must be swept and garnished; and that brings us directly to the ox and the ass.

In the stable of our human nature, distorted often by passion and misguided by fallacies and exposed to all manner of aberrations because of original sin, there is an ox and there is an ass. Through the course of our individual lives, could we but perceive and boldly face the unvarnished truth about ourselves, it is possible for us to say that now we have acted like an ox, and again we have acted like an ass. If we investigate clubs, societies, all sorts of human organizations of men, we could divide them not inaccurately into two groups, the ox clubs and the ass clubs. A survey of the history of the world might without undue stretching manifest the very significant and practical truth that there have been ox nations and ass nations, and in diplomacy and trade and war and colonization there have been ox politics and ass politics.

REPRESENTATIVE ANIMALS. Let us glance into the stable and study the humble animals. The ox is huge and gentle and good to look upon—doubtless long before Homer poets and lovers had recognized the ox-eyed type of feminine pulchritude. The ox is astonishingly strong and enduring and both a type and a model of that sort of patience which springs from passivity. The ox is invariably associated with the yoke of bondage, of servility. He is a dependable animal, but in no sense original.

The ass, on the contrary, is less pleasing to the eye, of lesser bulk and decidedly temperamental.

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

He is less strong than the ox, but he can always reach his journey's end and carry his load in safety—when he wants to. He is of an investigating turn of mind, and can be best described

by that beautiful adjective, cantankerous. And his most significant features are his ears and his hoofs.

In every man there is something of both these animals; but every man is either mostly ox or mostly ass. So is every human organization; so is every nation. Across the Pacific we see two nations, one huge, capacious, unwieldy, apathetic; the other small, aggressive, astute, domineering. China is the oriental ox, Japan is the oriental ass.

AN IDEAL SYNTHESIS. A truly wonderful animal could be formed, were it possible to extract all the good qualities of the ox and harmonize and incorporate them with all the good qualities of the ass. And, considered on the human plane of character and efficiency—that human plane which is the basis for higher development—a quite tolerable man would be he who achieves a judicious balance in his nature between the stolidity, the adaptability, the openness to suggestion and the capacity for grilling labor which constitute his ox characteristics, and the astuteness, the sure-footedness, the curiosity and the self-assertiveness which constitute his ass characteristics. Scholarship, intelligent direction, the ministrations of art and the influence of divine grace could make of such a man a notable savant, an illuminating poet, a satisfying religious, a capable teacher or a distinguished saint.

There inheres a shrewd perception of essential truth in universal sayings. When a man, recognizing something of his inherent folly, blurts out that edifying confession, "I have made an ass of myself," he is saying something very human and very true. He means that in his case firmness has degenerated into stubbornness, originality has merged into absurdity, self-respect has fallen into folly. The ox side of our nature is less analytical, and therefore a man does not often say, "I have made an ox of myself"; yet he does sometimes perform that very metamorphosis. The world-wide joke of the hen-pecked husband—the big hulking male led by the nose by his diminutive better half—is a convincing tribute to the prevalence of bovine traits in the lords of creation.

BETWEEN OURSELVES. It were ungracious and indelicate to go into particulars, but it is none the less true that community life and school life afford numerous striking illustrations of these two eternal types of human nature. The ox teacher is

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often a notoriously poor disciplinarian; or else he is a mechanical instructor, a text-book depant, unduly responsive to the goad. He is often a mighty stickler for external regularity; but to him the history of education is meaningless, the psychology of education is vaporous, the philosophy of education is not "practical". He may work well, within certain rigidly defined limits; but he lacks imaginative vision.

On the other hand, the ass teacher is stimulating but troublesome. He often has good ideas, but he insists on carrying them to wasteful and ridiculous excess. And a yoke, even a very nice and comfortable yoke, irritates his prickly hide. He has a fondness for the side of the trail nearest the precipice; and when he doesn't like conditions he kicks obstreperously. The ox teacher can do nothing on his own initiative; the ass teacher is impatient of even helpful guidance and salutary restraint.

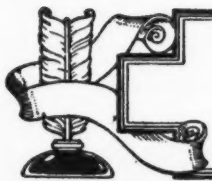
But—and the act of application in this Christmas meditation each of us must make for himself—both the ox and the ass were spectators of the world's sublimest mystery, both the ox and the ass warmed the tiny Babe of Bethlehem with their breath. They served a useful purpose there. And in the stable of our human hearts they can serve a useful purpose, too. Let us not, as the angels' song rings across the plains, banish the beasts into exterior darkness. But rather, while we set the stable in order, let us strive to train, to refashion, to elevate, both Brother Ox and Brother Ass.

A RAUCOUS PROPHET. Mr. Upton Sinclair

fully deserves the attention he has attracted to himself by his study of American educational conditions, "The Goose-Step" (Pasadena, Cal.). In some respects it is not flattering attention, for in several places the author has rather damaged his thesis by over-emphasis and false implication. Dr. Nicholas Murray Butler ("Nicholas Miraculous") simply cannot be altogether the academic snob pictured by Mr. Sinclair; and Archbishop Hanna does not control the public schools of the city of San Francisco. But all the same no educator can afford to dismiss "The Goose-Step" with a sneer. It may be sensational and uncomfortable and ever so many other things; but more than once it goes to the roots of conditions; and the author has got hold of ever so many unsavory facts about our great secular colleges and the degree to which big business affects and effects their policies and administration. "The Goose-Step" is an expose of higher education just as "The Jungle" was an expose of the packing industry and "The Brass Check" was an expose of journalism. I have not read "The Profits of Religion". But in the books of Mr. Sinclair that I know I find him to be a humourless and vulgar seer who shouts and grimaces, but who usually shouts things that are true.

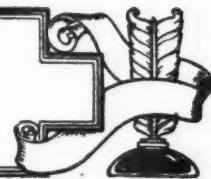
Are our schools liable to the charge of being creatures of capitalists and pawns of interlocking directorates? Not generally; for most of our Catholic institutions, including our colleges, are not endowed at all and depend on the sacrifices of their teaching staff and the generosity of the faithful for

(Continued on Page 323)



The Holy Man.

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.

It was not unpleasantly cold that sunny afternoon, and Hillel-Bar-Zimrasch smiled placidly as he swayed gently back and forth astride his sleek and docile mule.

In the town of Bethlehem he had been received with courtesy and honor. Hands had clasped and backs had bent at mention of his name, and he had read reverence in the people's eyes. There is zestful gratification in the consciousness of virtue!

It was not always easy to be a follower of the stern sect among his people, Hillel thought; but to overcome self and yield ready and prompt obedience to the observances of the ancients—ah, that breeds moral strength in a man. And even sinful people admire moral strength! Why, but now, as the sleek and docile mule had rounded the cinnamon seller's tent, Hillel had chanced to glance across the way and had seen a creature bedecked and bedizened—obviously a sinner; and that creature, despite her confusion, had looked upon him, Hillel thought, with something like admiration. His stooped shoulder rose and he stroked his beard with complacency.

His dawdling mule poked his way through the gate where the Roman sentry, installed there since the opening of the census taking, imperturbably eyed all who came and went. Hillel-Bar-Zimrasch returned the soldier's gaze with such interest that the legionary sneered slightly, but lowered his eyes. Another triumph for Hillel. He did not mind sneers; he was accustomed to sneers; sneers were frequently reluctant tributes to his self-denial and holiness of life. But the lowered eyes! Ah, it was exhilarating to know that before the imperturbable asceticism of his demeanor and the white strength of his life had quailed even the gold and scarlet of imperial Rome.

But now the docile mule paused, uncertain of the way, and seemed with mobile ears to ask questions of his master. Hillel leaned a little forward, one hand resting on the mule's neck, the other shading his narrowed eyes from the sunlight. He was almost startled by a voice at his side.

"Your worship would learn something of the country, perhaps?"

Hillel lowered his arms and sat on his mule with becoming dignity. Another back bent! This man bowing so humbly beside the holy one's mule was obviously rude and poor and unlettered; a shepherd, it seemed, and likely something of a sinner. But he was at least respectful and observant. Under ordinary circumstances, Hillel would have touched a heel to the mule's flank and passed on with pursed

lips, for had he not read that converse with what is common and unclean but spreads contamination? But there were not ordinary circumstances. He was away from Jerusalem, and very much alone, and not altogether sure of his destination. It might be that this rough shepherd—

"I would learn the location of a certain stable cave," said Hillel, with much condescension. "A cave, I mean, where but recently a Child—"

The shepherd's eyes lighted with sudden fire.

"Your worship seeks then the Promised of Nations! To that cave even unworthy I am on my way, for certain comrades of mine told me of the place, being summoned hither but three nights hence. I shall be honored illustrious sir, if you will but guide your mule in my footsteps."

And so the shepherd started off; but the holy man detained him. The holy man was feeling happy and generous and kindly. It was an amazingly informal project to entertain, but he determined to honor this poor fellow with his society. To cross the plains in company with a common shepherd—that surely would scandalize some of his brethren in Jerusalem. But Jerusalem was far enough away and the plains quite deserted. Besides the shepherd might be useful.

"Nay," said Hillel, "you may walk beside my mule."

How refreshing it was to observe the man's mingled awe and gratitude! So they set off together.

"Rumors of this Child born in a stable cave have come to us in the Holy City," said Hillel, thinking aloud. "The rumors may have no foundation. Still, it is proper that we who observe the letter of the law should find out for ourselves. The thing is not probable. But should this be the Promised of Nations, He will be pleased to receive a visit from one of my sect."

The shepherd took in the details of the holy man's costume with reverent scrutiny.

"Your worship belongs, I perceive, to the august sect of the Pharisees."

Again the humble fellow bowed low, and again Hillel-Bar-Zimrasch glowed with complacency. Truly, virtue is its own reward!

"Your perception does you credit," he replied. "All of us must live according to our lights. It is my honor to have received a great light, and so I dedicate myself in a special way to the service of Jehovah. I fast twice in the week, and a tenth part of my possessions I bestow upon the upkeep of the Temple. If this Child really be the Promised of Nations, he will smile upon me, I do not doubt . . . The comrades of whom you just now spoke—how came they to learn of this stable cave?"

"They were keeping the night watches on the hills yonder over their flocks, illustrious sir. And a great light shone down upon them and fear

gripped their hearts. And then a voice bade them have no fear, and an angel of the Lord stood by them and invited them to fare forth across the plains and adore the new born Babe."

"That also is improbable," mused Hillel, frowning darkly beneath his broad phylactery. "Would an angel of the Lord, think you, bear such a message to common shepherds? If an angel were to come to any men, surely he would have brought his message to the favored of the Lord. We have seen no angel in Jerusalem."

"It is only what I have been told," said the shepherd humbly. "I am not a learned man, your worship, and sometimes, I regret to say, I have failed to observe the precepts of the law. But for all that, certain comrades of mine claim to have seen an angel, and to have heard many more angels singing with unearthly voices. My name is Simon, sir, and by my name I assure you that I speak what I believe to be true."

"And you venture to visit the Child, Simon?"

"With trembling and with a pain in my heart, I venture, your worship, for well I know I am unworthy to look upon that Babe. But my comrades tell me that there is nothing to fear."

"There is always much to fear," said Hillel-Bar-Zimrasch sternly. "Not to fear is to fail in the observance of the law; not to fear is to abandon the holy practices of the ancients. We of the stern sect, we who give our lives to penance and prayer, even we have cause to fear. How much more, then, men who walk not in the path of righteousness!"

"What your worship says is most true," agreed Simon, his head bowed, his clenched fist beating his breast. "Ah, I know I am a sinner. But my comrades say the Child is most gracious, and that ever since that wonderful night happiness has filled their hearts. So, for all my unworthiness, I dare to cross the plains and see."

Neither spoke for several minutes and nothing broke the silence save the faint hum floating from the bustling little city they had left and the crunching of the mule's well-shod hoofs on the loose pebbles.

"I must tell you frankly, Simon," remarked Hillel-Bar-Zimrasch at length, "that I place little credence in such tales. The Messiah is to come, as well we know. And the Sacred Books assure us that He is to appear first in Bethlehem. But to be born in a stable—that is not likely! And to come without making announcement to the stern sect—really, that could hardly be! I do not wish to be boastful, Simon, but more than others we Pharisees deserve that the first revelation should come to us. For we have rules, precepts, ordinances, many and exacting, which we cherish as the Will of Jehovah. We become holy men by fidelity to those obligations we have assumed. And is it not reasonable to suppose the Promised of Nations will appear first of all to holy men?"

"It would indeed seem so, your worship," answered the shepherd. "But these things are too difficult for me to understand."

"You are wise, Simon, in not seeking to understand them," said Hillel graciously. "For manifestly you walk not in the light—the light of the law and prophets and the customs of the ancients. How often in the week, Simon, do you fast?"

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"I never fast," confessed the shepherd shamefacedly. "Often I do not obtain enough bread to satisfy my appetite."

"And when, Simon, did you last give titles of your possessions?"

"I have never given titles, your worship. I own but the poor garments you see me wearing and this stout staff in my hand."

"And those comrades of yours who claim they saw the angel, they are men much like you? Well, as I say, the story is very improbable. The perfection of the law is to fast, and to give titles, and to pray with face toward the Holy City. Do you pray thus?"

"Alas, sir," declared the shepherd with much confusion, "I am but a sinful man, and I know not how to pray."

Hillel-Bar-Zimrasch looked down upon Simon with mingled horror and compassion. But the sunlight was warm, the air pleasant, the jogging of the sleek mule soothing and conciliatory.

"Well, well, Simon. But you may come to see this Child—with me."

And so they came to the stable cave. And Hillel slowly dismounted, leaving the patient mule to graze, and with head erect stalked into the coolness of the grotto. And after him Simon followed, his head bowed and his body so bent that it seemed that almost he went forward upon his knees.

* * * * *

From out the stable cave Hillel-Bar-Zimrasch stalked, his head high, his face grave, his phylactery shading his eyes; and a smile of scorn curled the corners of the holy man's mouth, a smile that not even his heavy beard could conceal. His foot was raised to remount his sleek mule, when he caught sight of the shepherd just emerging from the patch of shadow that marked the entrance to the cave.

He seemed strangely changed, that shepherd. His head was thrown back, his face was shining; and his arms were flung out before him. And as he drew nearer, stumbling unheeded over the inequalities of the ground, there was a most extraordinary light in his eyes.

"Blessed be the Lord God of Israel," cried Simon, unconscious of any auditor. "Blessed be His Awful Name forever! For this day He hath blessed my unworthy eyes, and even I have seen the Promised of Nations!"

The impromptu chant died on his lips as he became aware of the harsh, baleful glare the Pharisee fixed upon him.

"You say that which is blasphemous," barked Hillel-Bar-Zimrasch. "Only your ignorance can excuse your sin."

Simon opened his eyes very wide.

"Did you not see, illustrious sir, did you not see?"

Without deigning to answer, Hillel gathered up the reins and leisurely climbed upon the broad back of his patient mule. He grunted slightly, for he was no longer young; many years had he given to the service of the Lord.

"Did you not see the light of Jehovah in that Baby's Face?"

As the mule started off, Hillel-Bar-Zimrasch remarked over his shoulder:

(Continued on Page 332)

THE BIBLE IN THE CLASS-ROOM.

Sister M. Eleanore, C. S. C., Ph. D.

When the good Thomas a Kempis said, among a hundred other salutary things, that "truth is to sought for in Holy Scriptures, not eloquence," he, being wise as well as good, did not thereby put his veto upon the use of the Bible as a school for literary training. Therefore, while we are mindful that spiritual rather than literary profit is to be sought in Holy Writ, it seems not improper at all that we add to the petitions recommended by him for address to the Holy Spirit, petitions that we may be able to understand, to relish, and to practice the precepts of the sacred writings, another, that we may be able to train ourselves by study of the biblical literary style.

Bibles have indeed been multiplied upon the land; and yet, if we may judge by the ordinary Catholic, they seem to have been multiplied in vain. It has been my experience—and I believe that it is by no means uncommon—in teaching classes composed of Catholic high school or college students with a non-Catholic or two among them, to find that when every Catholic student has been asked in vain for a biblical quotation or reference the non-Catholic could be depended upon to supply it. Our students come to us from every part of the country, and therefore with training that is fairly representative of all our Catholic schools. Believing that sensible college students are often able to point out real defects in their program of undertaken or completed studies, I recently asked a normally intelligent class of college seniors to explain this pedagogical experience. Many interesting explanations were offered. One of the best and the only one agreed to by the whole class was that: "Non-Catholics depend entirely on the Bible for their religious teachings, whereas we have our classes in Christian doctrine. They are taught the Bible itself in their childhood; we are taught catechism and Bible history in simplified form." Having no Lutheran tendencies, I see the sanity of the method of teaching described in this explanation. Nor would I advise indiscriminate reading of the Bible on the part of children. The chief excuse for the existence of teachers is that they may choose matter to be studied and explain difficulties in every branch of knowledge. But we might, with real advantage, it seems to me, furnish to our students a more biblical diet, and it is my purpose here to make a plea for the Bible as a regular text in every year of the student's school life.

Two arguments against the advisability of putting the Bible into the hands of the young must be met before we can set forth the advantages of the direct teaching of the Holy Scriptures. It is contended, and prudently, that much of the Old Testament is not wholesome reading for the young. It is to be remembered that the Old Testament is largely a history, a history of a race most human in its virtues and in its vices. Those virtues and vices are dealt with in plain and unequivocal language. It is the teacher's duty to choose wisely those parts of the history which with prudent omissions may be turned into story form. Granted that because of human perversity, students want to read things forbidden, the teacher must be careful in giving her reasons for the omissions. We may as-

sume normal tact on the part of the teacher. Then, as a matter of fact, there is little danger that the ordinary student will read in the Bible more than is required. Some of the prophecies and psalms have allegorical passages which may be taken literally by the young person, and herein again the wise teacher will make necessary explanations. But how slight a portion is the difficult part of the Old Testament in comparison to the glorious whole. Then too, our young people of today are not brought up in an environment which makes for squeamishness, and they learn more in the way of evil-doing from novels, magazines, and movies than they can learn from the Bible, which is the word of God.

It is part of our discipline as Catholics to understand that we need an infallible interpreter of the Bible, because it is difficult in parts and is therefore in many places subject to erroneous interpretation. We may assume that Catholic teachers have been taught the Church's interpretation of the Scriptures and that therefore they may give this information to their students. If students are not to be taught these matters when in school, when are they to be taught? Students must learn sooner or later that some few passages in the Bible are beyond human understanding, and the sooner and the more sanely this information is given the better. Men were the scribes of God in the writing of the Scriptures; and men, even the wisest men, when directly inspired by God, might very conceivably write things far above their private understanding. For my own part—and I imagine for the part of any one who thinks of worship in its truest sense of the true meaning of the Beatific Vision—I could never give my adoration to a God whom my intelligence could comprehend, because I may in a sense consider myself equal to that which I can comprehend. So, too, whatever difficulties in the matter of interpretation the Scriptures may present should be accepted in a common sense attitude of mind as the result of finite incompetence in the face of mystical revelation concerning the infinite. In far the greater part the Bible is indeed the "good book" for every one, regardless of age or intelligence.

These two arguments being thus set aside, we now may consider the advantages, spiritual, moral, intellectual, and aesthetic, to be derived from a persevering and intimate study of the sacred writings. Perhaps I stretch the quotation a bit when I use the words of the gentle Saviour, "Suffer the little ones to come unto me, and forbid them not," to furnish a sort of text on which to build this plea for the teaching of the Bible to our young students. Yet in what way more surely could children be brought to love the kind Man of Galilee than by reading the story of His birth, life, and death, and by drinking in word by word the beautiful parables by which He taught the poor and the rich, the wise and the ignorant, the old and the young, who followed Him not knowing that they hungered and were weary. Jesus of Nazareth is most dear and lovable, most thoughtful and kind, most understanding and sympathetic, as He walks down the Gospel ways. Why then should we place ourselves between Him and the impressionable young? No catechism, with its isolated texts quoted to prove the doctrine of the Real Presence, is so appealing as the simple biblical narrative of the sorrowing

Friend who ate for the last time with His loved ones and then in an utter folly of love gave them Himself as bread to eat. No explanation of the confessional can ever convince one of the everlasting and unquestioning mercy of Christ so effectively as can the story of the woman taken in adultery or of poor old unhappy Peter when his eyes meet those of his Master as he stands at the fire and warms his cowardly self. Doctrine there must always be, and yet how much more attractive it can be made when it is directly related to our Lord. Puritanism has had its effect in this country and has even influenced us Catholics to stress the justice rather than the mercy of God. We all sin, and some of us are afraid to come back to God, because we do not remember the Magdalen of fact and the prodigal son of the parable.

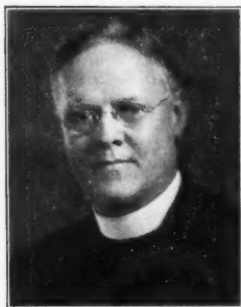
One particular virtue is especially to be sought in the Scriptures. "Learn of Me," said the Master, "because I am meek and humble of heart." Is it not of worth in our estimate of intellectual and literary values to study the teaching methods of Wisdom Himself? Any child can understand the lessons of the Master, for he couched His teachings in the language of the ordinary person. Yet it is language which could be improved by no artifice of style. It was the priests and the doctors of the law who found difficulty in understanding Christ, never the common folk who came to Him. Pride and deceitfulness cannot consort with humility and truth. In these days of arrogance and greed and scheming it is salutary for us to read of Christ's anger against the Pharisees and against those who turned His Father's house into a den of thieves and to read of the rich man who was buried in Hell and of the young man who could not follow the loving call of the gentle Jesus because he had great riches. It is salutary for this generation, which has so largely adopted the "new morality," to turn the pages of Old Testament history and learn of the awful vengeance of God upon those who practiced its teachings hundreds of years ago. Sin is as old as humanity; and we should be mindful of God's justice while remembering that His mercy is above all His works when it is elicited by repentance. There are tragedies in the sacred history; and, because Aristotle was right in teaching that the office of tragedy is to purify through pity for the victims and through fear lest one merit a like fate, the study of these tragedies is purifying. Well-ordered fear is not incompatible with love and hope. Our chief criticism of the Puritan influence is that the fear it inspires is not well-ordered. If it seems that we are here getting away from our theme, let us recall that the Master bid also us who are older and who perhaps "have arrived at the mischief of being wise," who perhaps "by sin have become acquainted with misery" to become as little children and to come unto Him. One who has fed his soul daily on the book of Holy Writ has indeed trained himself in the best school of morals, while he has learned also the meaning of true wisdom.

Because "truth is to be sought for in Holy Scriptures, not eloquence," we shall, in considering the Bible as a literary training school, content ourselves with the Douay version, though we must concede that there is nowhere else such beautiful English

(Continued on Page 324)

TRAINING FOR LIFE.

By Rev. Edward F. Garesché, S. J.



Rev. E. F. Garesché, S.J.

Still even labor which is loved wearies the body and the brain and leaves the teacher little time to look beyond the years and to foresee the result of her endeavors.

Yet it is good, at times, for the Catholic teacher to glance forward and conjecture what will be the fruit of the seed she is wearilessly sowing in young minds and young hearts day by day. All teaching is an investment in the future. The importance of teaching and its dignity depend on the fact that it is a preparation for life. Fleeting and insignificant as every hour of the class room may seem in itself, each as it passes is leaving upon the child, an impression never to be effaced. For time and eternity the character of the pupil will bear the marks of this gentle, hourly chiseling. Only in after years will the results of the teacher's labors truly come to light.

When Michelangelo, at the Pope's bidding, undertook the adornment of the Sistine chapel, he shut himself up in solitude and day after day the attendants at the Vatican saw him enter in the morning and lose himself in the intricacies of the scaffoldings until evening. Day after day, week after week, for months and years, he labored obscurely with no one to admire, no one to criticize or praise his work or even to behold it. Again and again, the Pope inquired eagerly, "When will you make an end? When will you make an end?" Only to receive time and again the same reply, "When I am able." It was only after years of obscure labor, struggling with stubborn colors, striving with lights and shadows, that the master cleared away his scaffolding and bade Rome enter in and admire the greatest effort of the painter's genius, the matured results of years of patient toil.

In some similar way the Catholic teacher, entering the morning class room only to leave it when the day is far advanced, works obscurely, with no one to see or to admire. Her work is done upon a canvass invisible to human gaze. The slow results of her patience manifest themselves little by little. It is only when the work is finished, when the child leaves school and enters into life, when the scaffolding of school days is cleared away and crowding interests enter in to take the place of lessons and studies that the teacher's work becomes manifest. During these quiet moments in the class room, she has been training the child for life.

The devoted Catholic teacher, occupied with the details of the class room, obliged to keep pace with the many demands on her time, is obliged from the nature of the case, to live much in the present hour. Teaching is one of the most engrossing of all occupations, and while St. Augustine's saying is here eminently true, "where there is love, there is no labor, or if there be labor, the labor is loved."

How much of the achievements of after days are to be credited to these hidden labors of the teacher! We have tried to express this truth in some verses published not long ago in America which we crave pardon for repeating here since they illustrate this reflection. They have to do with the Catholic teacher in her school room, the Sister who has devoted her life to the instruction of children:

"Gentle among her ruddy flock she stands,
Their dewy faces sleepy as the morn,
Fresh as the summer flowers in the corn,
Sweet as the daisies on the meadow-lands.
And droning like a hive of honey bees
The con their tasks, that smiling nun to please,—
She holds their little hearts within her hands.
And she, for Christ's dear love her tasks pursuing—

Love craveth labor though the task be sore,—
Some tender deed forever will be doing
To make them love her Jesus more and more.
With patient eyes she scans their candid faces,
She sees not far beyond their childish graces.
Nor recks the cost nor counts the gain ensuing.
Yet yon light lad a bishop God will make
To rule a people with the love she gave,
Yon laughing lass will go for Jesus' sake
To toil in heathen lands, love's willing slave.
Thus, teaching day by day the ruddy rows,
She sows the seed, nor knoweth what she sows,—
In distant years the billowy harvests wake.

These are surely consoling and encouraging reflections for the teacher who finds the labor of the class room fatiguing, (as who does not?) and who feels discouraged over the little visible results of her endeavors. The harvest comes long after the sowing and only experience can tell us that the weary toil of digging the ground and preparing it, of casting in the seed and cultivating the earth, will result in a full-fruited harvest. Yet such is the case, and the richness of the yield will repay for the weary days of seed-time.

There is, however, another aspect of teaching, even more worthy of consideration, but not quite so consoling. If it be true, and it is, that much of the good of after life has its origin in the training of the class room, it is equally true that deficiencies and short-comings are also, in some measure, due to the defects of class room training. We must take the bitter with the sweet. Nothing human is quite perfect and it is no wonder that our Catholic teachers, while accomplishing so much for the good of their pupils, can still find faults in their work. It is precisely these deficiencies which will show themselves for the worse in the after life of the pupil as the excellencies of their teaching manifest themselves in good results.

It is sometimes difficult for the teacher herself to recognize these deficiencies. When one is very near to a work, one sometimes fails to perceive defects which a more distant survey will reveal. It will be interesting then, and helpful for our teachers to point out some needs which still remain to be supplied in our general system of teaching. These remarks are meant, not as criticism nor fault finding, but rather to suggest ways of making a good system better and rounding out a training already so excellent.

(Continued on Page 329)

The Catholic School Journal

A Magazine of Educational Topics and School Methods.

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THE CATHOLIC SCHOOL JOURNAL,
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December, 1923

Vol. 23, No. 7

EDITORIAL COMMENT

Teach Practical Chemistry.

The American Chemical Society is of the conviction that a very radical change is needed in regard to the teaching of chemistry in American schools. Of late one hears on all sides a hue and cry about the study of chemistry in High Schools. The State Schools have had much to say on this subject and in many places have made a charge against Catholic Schools that their pupils were deficient in this branch. A Professor in a non-Catholic College is authority for saying he wished that the subject of chemistry was banished from all high schools, since most of the applicants for admission to college have a very vague idea of the subject. Dr. John Teeple of New York "believes that college credit for high school work in chemistry should be eliminated. High school courses, he thinks, should aim to give the student a broader understanding of the field of chemistry and of its utility to man rather than to impart what he calls the meagre and uncertain knowledge necessary to meet college requirements."

This Chemical Society finds "that in the high schools the conditions regarding this subject range from no chemistry at all to a course which would compare favorably with the best college standards. Some schools are teaching agricultural chemistry, some household chemistry, some are giving a lecture course with no lab-

oratory, and others offer a good fundamental course which would compare favorably with that given in college."

The executives of industrial establishments complain that there is a lack of practical knowledge of the subject on the part of applicants for positions. That there is a splendid opportunity for energetic and ambitious young men in industrial chemistry is beyond doubt, and it would be a wise move if some of our Catholic youth would strive in this line, instead of so many drifting into law and medicine. It might be well to remind our youth that some of the greatest chemists of modern times have been sons of the church, such as Chevreul, Lavaisier, often called: "The father of modern chemistry", and the great Pasteur.

Incidents of an Old Teacher.

John Burroughs, the late much-heralded naturalist, it seems was a school teacher in his early years and in some of his reminiscences tells of his experience. He relates that "I was hired to teach in a little red schoolhouse at the obscure hamlet of Tongore. My wages were \$10 for the first month and \$11 afterward, and I 'boarded round'. I had 20 or 30 pupils. It was a big school for a crude, inexperienced youth like me to manage. I was bashful and stuttered when embarrassed. However, I had to teach only the elementary branches, and I could impart knowledge with considerable facility. I secured the good will of my pupils and we got along very well together."

"When a master came to a place to begin teaching he was asked where he'd like to make his home, and he'd select some house where he'd leave his duds and go Saturday nights to stay over Sunday, and his washing would be done there. I was always put in a cold bed in the spare chamber—a bare, empty room, not in the least cheerful. One night I remember I went to a house where the best bed broke down under me. The family was poor, and the bed was a corded one with a rickety frame. I tried to turn over, and it began to rock and sway like a ship at sea. Then all at once down it went with a crash. But I clung to the wreck and slept amid the ruins until morning. The house people knew nothing of the disaster until I told them at the breakfast table of what had happened. How mortified they were to think that their best bed had broken with the teacher in it!"

He had some sensible ideas, as he relates that every Friday afternoon, he would have a little talk outside the regular routine in order to make the scholars think over what they had studied during the week. He says his great aim was to make his pupils think and see why a thing was so.

"They were very apt to repeat by rote what they learned in geometry, for instance. But I'd change the problems so they'd have to puzzle a way out on their own account. I wanted to cultivate the habit of original thinking, and every once in a while a boy would say: 'Oh, I see! I see

it now—never thought about it before."

It is to be regretted that he did not fulfill a wish that he had in mind, as he says: "I had a scheme of my own for teaching grammar, I wish I'd written it out. It was a more vital way of approaching the subject—something to show the application of grammar to speech more intimately. All those rules and parsing never in the world impressed the children as having any relation to daily life. They might know every rule in the grammar and yet sit down and write a letter full of errors."

The modern school teacher has very often to remark the same as this old-time teacher in reference to Grammar.

An Aspect of Co-Ed Education.

Three to one is the ratio of warnings given at the Chicago University to men when compared to those given to women. It would seem the women work harder at their books. However, this condition does not always remain so. By the time of the Senior year, the men seem to catch up and quite often pass by the women. Whether this holds good in all colleges and universities, where both sexes are taught or not we have no proof, but it is used as an argument against what is generally called "Co-Ed Education". An old teacher of wide experience, who has had opportunity to judge both sides of the question from actual experience, is convinced that: "The Catholic Church is wise in her practice of frowning upon the system of co-ed education and it would be better all around if this way were adopted, although it would be a very difficult matter to persuade the general public to make the change in these days of so much hue and cry about women's rights."

Catholic Students Good Spellers.

For some reason or other, our parish schools have a reputation for sending boys and girls out into the world well equipped in spelling. A banker, the other day, and he is a member of the local Board of Education, remarked that it was a puzzle to him how our scholars were such good spellers and more than that they were users of the dictionary. He said: "We have books of information and tables of interest, and adding machines in our bank, but no fancy way of spelling, except that brought into the bank by some young employees, who seem to think it a sort of disgrace to consult a dictionary. I am often provoked when a stenographer has written out my dictation to find so many errors in spelling. I use plain English, simple words, but the result is the same as if I had used words of five and six syllables. I have to give your schools credit for keeping up the good old way of thorough drilling in spelling. It is a mark of a sound education and an asset that every young person should have, and keep. I would say to every boy or girl, that hopes to be a success in a business way, try and learn to spell correctly and never be ashamed to consult a dictionary." In this connection, it

(Continued on Page 332)

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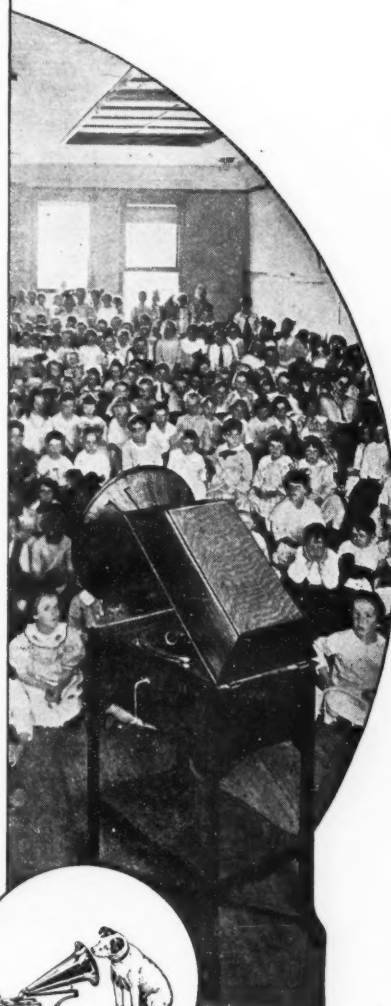
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DRAWING OUTLINES FOR THE EIGHT GRADES

A Complete Detailed Course

By Mary E. Partridge.

Outlines for Fourth Month.

Grade I.

Materials needed: At least four strips of good weight wrapping paper cut 5x10 inches in size for each pupil. Green crayola. Scissors and paste. Cardboard models for the children to draw around—see plate.

Lesson 1. Give to each child four pieces of paper. Have them folded so as to bring the long edges together exactly. Then lay the cardboard model with its straight side along the folded edge of one of the pieces of paper and trace around it carefully. Set the model in the same position on each piece of folded paper and trace around it. Keep these papers for the next lesson.

Lesson 2. With scissors cut on each folded paper along the pencil lines. This makes four little trees. Keep them for the next lesson.

Lesson 3. With dark green crayola color each of the trees on one side and leave the back clean. Keep to use in next lesson.

Lesson 4. Spread paste from the middle crease over one side of one tree, first folding it with the colored side in. Fold a second tree with the colored side in and set it carefully upon the pasted side of the first tree. Press down firmly until securely adhered. Fold the other two trees and paste them together in the same way. Then open out the trees pasted together so that the uncolored parts are up and the colored sides under. One side will lay thicker than the other on the desk because the doubled tree that has been pasted must be folded under one side. See that this thick side lies to the left of each pasted piece. Spread paste all over the uncolored sides of the first trees and set the uncolored sides of the other trees exactly over the pasted surface and press carefully in place. Set the trees under a weight until the next lesson. It is well to have the children print their names on the bases of the trees for identification.

Lesson 5. The trees of the last lesson should be used. Two gold stars should be adhered at one point to each other and bent apart. The tip of the tree should be inserted between the open sides of the adhered stars and adhered there. When set the trees should be opened out and they will be found to stand.

Lessons 6, 7 and 8 may be used in making another tree whose base may be colored red and whose branches may be decorated with colored spots before the green is laid on around them. This gives an effect of decoration that pleases the children very much. The little trees should be taken home. If Christmas work in writing and spelling is to go home, a cover for the work may be made by the children by cutting a smaller tree from green paper and pasting it on a sheet of red cover paper.

Grade II.

Materials needed: For each child as many ordinary blotters as there may be time to cover. Scissors, paste, cord or ribbon, a round hole punch. The cover paper should be cut or at least ruled ready for cutting, and there should be several colors used if possible. Bright red and dark green are not advisable. Paste, scissors, and crayola.

Lesson 1. Cut cover paper one-fourth inch longer and wider than the blotters. With rulers draw a margin line all around the papers about a quarter of an inch from the edge. Use black or orange crayola. Fill in the border with a good contrasting color.

Lesson 2. Fold ordinary school paper and cut patterns for little Christmas trees not more than two and a half inches high. When a good pattern is obtained (see plate) let the pattern be traced around as many times as there are blotters to be covered, using manila or white paper. Color each tree green and make the base the same color as the border on the blotter covers.

Lesson 3. Cut out the trees very carefully. If any are spoiled, let them be made again.

Lesson 4. On each blotter cover paste a tree. Place under a weight.

Lesson 5. Write on each blotter with crayola, from a copy on the blackboard, Merry Christmas from Betty—or whatever each child's name may be. The teacher must then set each cover upon a blotter, punch two holes and tie with ribbon or cord, as this part of the work is too difficult for the unaided pupil.

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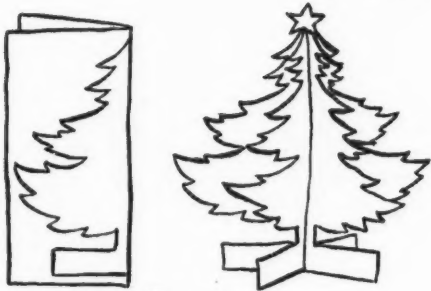
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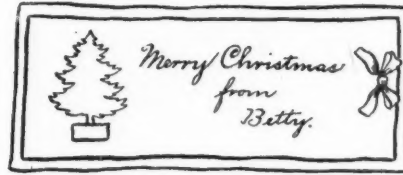
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Grade I



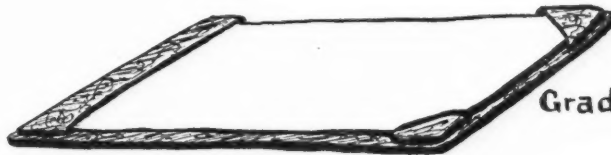
Grade II.



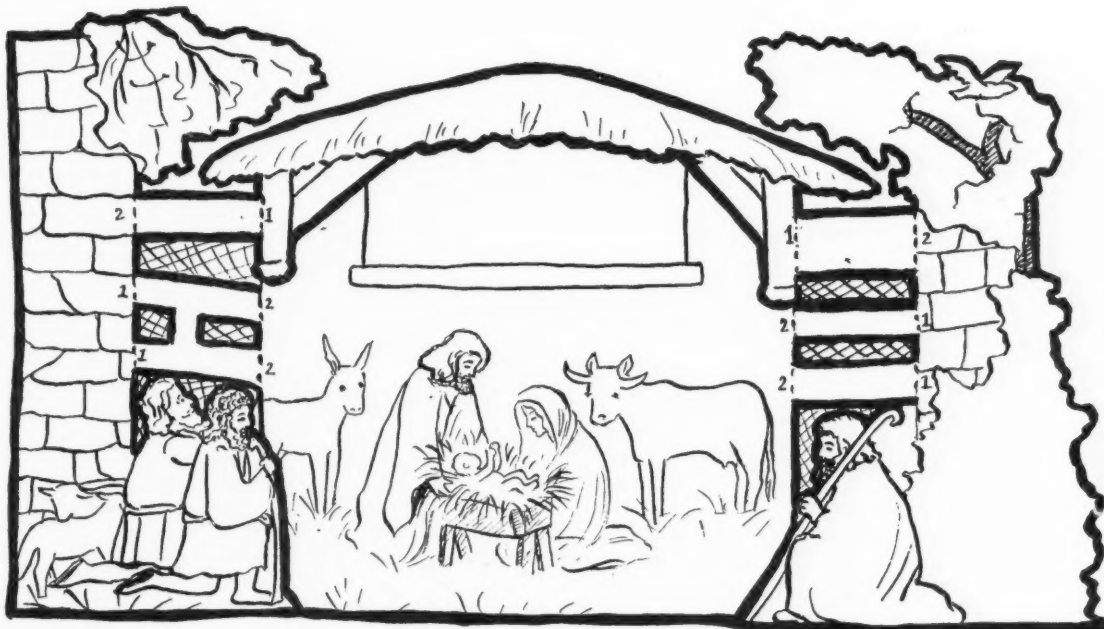
Grade III



Grade IV.



Grade V.



Grade VI.

Lessons 6, 7 and 8 may be used in making Christmas cards cut from cover paper with a small tree pasted in the upper corner and a short line of greeting written upon a ruled line in colored crayola.

Grade III.

Materials needed: Cardboard pieces cut from tablet backs size 3x7 inches. Sky blue engine or similar paper two and one-half by two inches. White paper the same size. Cover paper in a dark green, brown, or red, cut in two sizes—four by eight and two and a half by six and a half. Scissors, paste, crayola, round hole punch, ribbon or cord in a pretty holiday red.

Lesson 1. Place the piece of cardboard on the wrong side of the larger piece of cover paper and fold it over each edge of the cardboard. Rule a line across each corner of the large piece of cover paper so that it passes just outside of the point formed where each fold crosses the adjacent fold. Cut this little triangular piece off. Place paste all along the edge of the upper side of the cardboard, set it within the cover paper and press down firmly. In the same manner paste the other three edges. Write each child's name on the exposed cardboard and set under a weight.

Lesson 2. Smooth paste carefully all over the wrong side of the smaller piece of cover paper and paste over the pasted edges of the cover paper that has been pasted to the cardboard. Set under a weight. Tear half of the white paper off in an uneven somewhat slanting line and paste so that it sets with its untorn end exactly over the end of the blue piece so as to make a landscape effect of sky and snow. Place initials in the lower corner with pen or pencil and set under weight.

Lesson 3. Cut a small fir tree freehand from green paper—cover paper will do. Paste it upon the landscape after studying to determine the best position. Place the landscape in the upper half of the mount prepared in the last lesson, and draw around it with pencil. Over this pencil line make a good firm outline with crayola in any color that will contrast with the color of the cover paper. Then paste the landscape in place and set under a weight.

Lesson 4. With the ruler mark two places for the holes to be punched near the top of the mount. They may be an inch from each edge and above the little picture. Holes should then be punched and ribbon or cord tied through. Good sized calendar pads should be pasted near the bottom of the mount.

Lesson 5, 6, 7, and 8 may be used in repeating this problem, varying the landscape by the addition of a round yellow sun and a leafless tree drawn in with crayola.

Grade IV.

Materials needed: For each child two pieces of card board 4x5 inches in size and one piece 3x4 inches in size. Cover paper, ruler, scissors, paste, a small scratch pad two and a half by three inches—or a few sheets of rather good pencil paper to fasten together in the form of a pad.

Lesson 1. With the ruler measure off a piece of cover paper six by eleven inches in size, one piece three by eight inches, one piece five by six inches and one two and a half by three inches in size. Cut these pieces very carefully and see that each piece has the name of the child to whom it belongs written on the wrong side in pencil. Keep.

Lesson 2. Lay the largest piece of cover paper on the desk, wrong side up. Upon it place one large and one small piece of the cut card board so that their equal sides adjoin and the margin of cover paper is equally exposed on each side of the card board. Fold the cover paper over so as to enclose the card board pieces. Do not have the card board pieces so close together as to touch but do not separate them more than the width of a pencil lead. Spread paste along the length but not the width of the card board from the edge in about an inch. Press the folded length of cover paper down and place books on top for a weight. Set the other piece of card board on the piece of cover paper five by six inches in size. Draw ruled lines across each corner of the paper as close as possible to the cardboard, but not to touch it. Cut these pieces off. Paste down the cover paper on all four sides. Set under a weight. Spread paste all over the wrong side of the cover paper that is three by eight inches in size and set it on the back of the first pieces pasted. Smooth out well and set under a weight. Paste the smallest piece of cover paper over the back of the second piece pasted. Set under a weight. Keep.

Lesson 3. (Lesson 2 may consume more than one pe-

ried.) Make the tab if none can be had ready prepared. This is done by folding several sheets of unruled paper, size three by five, and setting each folded piece exactly over the first piece, marking every half inch along the fold on a line an eighth of an inch in, and sewing in through one mark and out through the next, returning backwards to the starting point where the ends should be tied. This pad, or one purchased for the purpose, should be pasted the tied side down in the lower part of the small finished part of the mount—the five inch distance being the height and the four inch distance being the width of the mount, leaving one-half inch between it and the bottom edge. Set under a weight. The distance left at the top of the mount is two inches.

Lesson 4. Cut a piece of white paper one by three inches in size. On a piece of ruled pencil paper of the same size print any appropriate motto that shall not take more than two lines to letter. Trace it on the white paper.

Lesson 5. Ink in the little motto, using red and green water color instead of ink on the pen. Use a brush to place the color on the pen. Use red for all capital letters. In case of accident, let the work of lesson 4 be repeated.

Lesson 6. Paste the motto above the pad on the mount. When adhered spread paste on the right side of the end flap of the long piece that is at the end of the five inch piece of card board. Lay the top of the mount upon this pasted piece and hold firmly till adhered. The flaps at the ends of the long piece should be clipped off at the corners. The long piece is bent at the place where the long and short card boards adjoin, and the flap pasted to the under side of the mount at the bottom. It is well to fold the mount back at the top to get a good crease before he last pasting is done. This will prevent loosening of the first flap. This makes a handy pad to use on a telephone desk.

Lesson 7 and 8. Using smaller card boards and pieces of paper, a calendar pad may be mounted instead of a scratch pad.

Grade V.

Materials needed: For each child one piece of cardboard cut ten by twelve inches. Be sure that this is the kind of cardboard that cracks rather than bends; it should be about a five ply board. One piece of three ply tag or similar cardboard cut nine and three-fourths by eleven and three-fourths inches, one piece cut nine and three-fourths by one inch, and two corner pieces made by cutting a two inch square across from corner to corner. Pieces of cloth, such as comforters are covered with, in tapestry pattern or any pretty design. These pieces should be cut 12x14 inches to cover the back of the desk blotter, and large enough to have a margin around the strip of cardboard and the two corner pieces three-quarters of an inch deep. Paste, scissors, blotting paper such as is used to make up ink tablets, cut nine and three-fourths by eleven and one-half.

Lesson 1. Lay the large piece of cloth face down on the desk. Upon it place the heavy cardboard piece. Miter off the corners, being careful not to cut too close. Spread paste along one edge of the cardboard and fold down the cloth smoothly. Spread paste on the opposite edge, pull taut but not tightly, and smooth down. Examine the corners, spread paste on one of the other two edges, smooth down the cloth, carefully tucking in the corners so that the cardboard will not show. Then finish the opposite side in the same way. Write the names on the exposed cardboard, fold in a piece of newspaper and pile up under a weight.

Lesson 2. Lay the strip of cardboard upon the strip of cloth. Miter off at all four corners, taking care not to cut too close and arranging that the cardboard shall lie with one long edge nearer the edge of the cloth than the other. Paste down the cloth to the cardboard only along this nearer edge. In like manner set the two corner pieces upon the cloth, with the slanting side nearer the edge of the cloth than the other two sides, miter off carefully, and paste down only along the slanting side. Mark all these pieces and place them under weight.

Lesson 3. Place the light weight piece of cardboard on the desk and under the two corners of one short side slip the two corner pieces, cloth side to the desk. Spread paste on the exposed cloth and fold it over smoothly onto the cardboard. Set the strip under the opposite end, cloth side to the desk, spread paste upon the exposed mar-

gin on the three sides and smooth down firmly to the same cardboard. When this is turned over the three pieces will be in finished condition and ready, when dry, to paste on top of the large bottom piece. Pile up, all corner pieces under one another, and set under a weight.

Lesson 4. With scissors trim off the corners of the blotting paper till it will slip into the top piece prepared in Lesson 3. Then spread paste all over the back of the heavy cardboard and all along the edges of the finished top piece, set it exactly in place and press down firmly for as long as possible. Write the names on slips of paper and tuck into one of the corner pieces. Wrap in newspaper, place these back to back, pile up and leave under weight for two days.

Lessons 5, 6, 7, and 8. Repeat the problem, or take the problem of Grade IV.

Grade VI.

Material needed: Hektographed copies of the folding crib. White water color paper, carbon tracing paper (almost any stenographer has worn out sheets to give away that will serve very nicely) water color paints, scissors.

Lesson 1. Make a careful trace of the crib on water color paper. Pin the whole thing together at the corners, and before taking off, take out one pin and examine carefully to see that nothing has been omitted in the tracing.

Lesson 2. Make a second trace, so that it will be ready to use if the first becomes soiled or blotted.

Lesson 3. Paint the sky that shows in the rear window a gray-blue (black and blue). Paint the ass the same color, mix in more water to paint the sheep very pale. Paint the rear wall of the stable a brownish black and mix more water in when you come to the floor. Make the ox brown with the face lighter than the body. Make the beams all brown, and the window sill. Paint the thatched roof a greenish orange, and the crib brown with orange yellow straw. Make orange yellow lines on the floor under the figures to show that straw lies there. Tint all the faces orange orange mixed with carmine in a very thin light tone. Make all the hands and arms a bit darker. Make St. Joseph's hair gray (light black), and the rest of the men's hair black or dark brown. Tint the Infant all over like the faces.

Lesson 4. Make Blessed Lady's dress dark blue and her veil light blue. St. Joseph's clothes should be brown. Make the clothes of the shepherds any dark shade of orange-brown or green-brown or red-brown. Make the outside wall gray and the trees light green with dark green splashes. Leave the dove white.

Lesson 5. Cut out very carefully on all heavy lines. Cut away entirely all the spaces that are criss-crossed. Fold all the dotted lines marked 1 in a forward bend and all dotted lines marked 2 in a backward bend. Then the crib will stand with the roof forward of the shepherds and the stable in the rear.

Lessons 6, 7, and 8. Finish the other crib in the same way, using crayola if the water color takes too long.

Grade VII.

Materials needed: Good water color paper, water colors, ruler, scissors, cake of water color gold paint, Gillot pen No. 303. Graph paper.

Lesson 1. Have the pupils bring to class any Christmas cards they may have or any Christmas postals or verses suitable for copying. Rule off the water color paper into suitable sizes for use as Christmas cards. For each size card cut a similar piece of graph paper. On the graph paper letter off at choice and make the initial capital large and decorative. Trace off onto the water color paper.

Lesson 2. Continue Lesson 1, till all the cards are lettered.

Lesson 3. With a brush No. 7 tint the cards in various delicate tones of green, orange, red, or blue.

Lesson 4. With the pen go over the lettering, using water color laid on the pen with a brush.

Lesson 5. Laying the water color gold on the pen with a brush, decorate all capital letters.

Lessons 6, 7, and 8. These lessons may be used in making more cards or in doing the work suggested for another Grade.

Grade VIII.

Materials needed: Correspondence cards, note cards, note paper with envelopes; water colors, water color gold paint, Gillott pen No. 303.

Lesson 1. Using any Christmas cards, advertisements,

or other sources for models, make good clear drawings of holly, mistletoe, Christmas trees or candles, or other suitable subjects to be traced off onto stationery to be used at Christmas time. Each pupil should bring from home the paper to be used—or ordinary white note paper may be used in the usual sizes for notes and acknowledgments. In the first lesson, several little drawings should be made on ordinary light weight paper. These drawings should be placed at the discretion of each child and may vary in size from one to two inches in height.

Lesson 2. The drawings made in the last lesson, supplemented perhaps by others made out of school time, should be traced onto the note cards and note paper.

Lesson 3. With water color paints lay in the color, being careful to use a small brush, not too wet, and to keep within the outlines.

Lesson 4. With water color laid on the pen with a brush, touch up the work of Lesson 3 so as to accentuate the drawings. Do not use much color on the pen as blots drop easily and are tedious to remove.

Lessons 4, 5, 6, 7, and 8. Touch up with gold, and then begin the work for Grade VII.

ANNUAL REPORTS OF CATHOLIC SCHOOLS

Here is a brief extract from the nineteenth annual report of the Parish Schools of the Diocese of Pittsburgh, which should be interesting not only to Catholics but to friends of education generally in every part of the United States:

"There are 7,000 parish schools in the United States of America, taught by 42,000 religious teachers, training 2,000,000 children. This gigantic system saves the nation annually at least \$80,000,000 in tuition alone, exclusive of buildings, equipment, and the apparently indefinite number of items of expense that make up the budget of a modern school system. If the nation were compelled to provide class rooms for this army of American children, an expenditure of some \$288,000,000 would be required.

"Catholics often wonder why the cost of parish school education is so meager compared with the mounting cost of public school education. The 42,000 religious teachers in the parish schools of the country explain the greater part of the discrepancy. It is not that parish school education is so much cheaper, but rather that the church has a body of religious men and women whose annual contribution to the cause of American education is unparalleled in the annals of philanthropy. The 42,000 Sisters and Brothers who staff our parish schools save the nation annually some \$35,000,000. This represents an endowment of the staggering sum of \$700,000,000.

"The financial aspect of the parish school system is not the reason for its existence; the motto of our schools is, 'For God and Our Country.' Catholic education in all phases provides that training which develops the whole man—body and soul, will and intellect, character and conscience; it is true to our God, our children, our country. Catholic parents are actuated by so lofty an ideal, so holy a purpose, that the financial aspect of their work is apt to fade into the background. It is well, however, especially at the present time and under existing conditions, to know its force and to emphasize its appeal."

The report, which bears the signature of Rev. R. L. Hayes, D.D., superintendent, covers the fiscal year 1922-23, and while written in no boastful spirit contains inspiring evidences of progress. The 211 schools in the diocese of Pittsburgh have an enrollment of 80,000 pupils, and members of their teaching force number 1,500. The parish school system in the City of Pittsburgh operates 73 schools, employing 721 teachers and training pupils to the number of 38,000. At the present time 42 parish schools of the diocese are conducting some form of high school work, 25 being devoted to purely com- to academic subjects and 12 give a mixed course. Of the 17 high schools that give complete or partial academic training, 11 are accredited by the State Department of Education, while others have received local recognition. The report says: "A study of the parish high school statistics covering the past five or six years reveals these two facts: The tendency has been toward academic work rather than toward commercial courses, and the demand has become insistent that no academic work be undertaken, whether for one year or four years, which does not receive public accreditation." Four thousand one hundred and fifteen pupils graduated from the eighth grades in June, 1923, of which number 3,214, or 80 per cent, expressed a determination to continue their studies in the high schools.

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COMPENDIUM OF ACADEMIC RELIGION.

According to the Requirements of
THE CATHOLIC UNIVERSITY.

COMPENDIUM OF FIRST YEAR ACADEMIC

Seventh Article of the Series.

By Sister M. John Berchmans, O. S. U.

TEACHING AUTHORITY OF THE CHURCH.

Divine Commission of the Church to Teach.

In St. Matthew's Gospel chapter XXVIII. 18, 19, 20, we read these words of Our Blessed Lord: "All power is given to Me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the Name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." When Our Blessed Lord uttered these words, He gave the Divine Commission to teach all nations, not only to the Apostles then present, but to all those who should lawfully succeed to the office of the Apostles till the end of time. Since the Apostles died, the promise of perpetual assistance was therefore, not given to them personally, but to their successors as well. Just as the powers given by the Constitution of the United States when framed, were not given to Washington or to the other men then elected to the several offices, but to each and every man who should be lawfully elected to these offices in the United States. The words, "Behold, I am with you all days even to the consummation of the world", were not addressed by Our Lord to the Apostles as private persons, but precisely as the rulers and representatives of His Church, as one moral person with their successors. But as a moral person does not die, the words addressed to the Apostles must also be extended to their successors. Hence the lawful successors of the Apostles are the bishops who are appointed by the Vicar of Christ, who as Pope is successor of St. Peter to whom alone Christ said, "Feed My lambs, feed My sheep." St. John has recorded in the fourteenth chapter of his Gospel in the sixteenth verse these words of Our Blessed Lord, "And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever." This promise was fulfilled on Pentecost as we know from the Acts of the Apostles, II. 4. "And they were all filled with the Holy Ghost." But the Holy Ghost can abide with the apostles forever, only in their successors, who discharge the same duty. Therefore Christ entrusted to the Church the deposit of faith, in order that by the continual assistance of the Holy Ghost, she might preserve the revealed doctrine, and expound it faithfully. Hence the obligation on all to hear and obey the Church.

Obligation to Hear and Obey the Church Proved by Our Lord's Words.

1. "He that hears you hears Me, and he that despises you despises Me." St. Luke X. 16.
2. "And if he will not hear the Church, let him be to thee as the heathen and the publican." St. Matthew XVIII. 17.

Meaning of the Deposit of Faith.

1. In the strict sense of the expression, the deposit of faith comprises all the truths which are either implicitly or explicitly contained in the written word of God, or in Tradition.

2. In a wider sense the deposit of faith comprises also those truths, which though not revealed, bear such an intimate relation to revealed truths, that the latter could not be, at least easily and fully preserved, expounded and defended without them.

The Church Exercises its Infallible Doctrinal Authority.

1. Through its General Councils.
2. Through the unanimous voice of the bishops dispersed throughout the world, but united with the Pope.
3. Through its ordinary and uniform teaching.
4. Through the Pope alone teaching "ex cathedra".

Kinds of Councils.

1. General or Ecumenical Councils.
2. Plenary Councils.
3. Provincial Councils.

Definition of General Council.

A General or Ecumenical Council is one in which the Pope and the Bishops assemble, either personally, or

through their representatives, to deliberate and pronounce judgment on doctrine or discipline.

Conditions for a General Council.

- 1st. The General Council should be convoked by the Pope, or at least with his consent.
- 2nd. All the bishops who exercise jurisdiction should be called to the council, for they all have equal right to judge matters of faith.
- 3rd. The Pope should preside over the council, either in person or through his legate.
- 4th. The most entire liberty should prevail in the deliberations of the council.
- 5th. The decisions of the council must be confirmed by the Pope.

The final sentence remains with the Pope, and it is he that ratifies the decrees of the council, hence no appeal is possible from the Pope to the ecumenical council. For a General Council, however, it is not necessary that all the bishops assist at it. Besides, the confirmation by the Pope of the decisions of the General Council removes all the difficulties that might arise from the insufficiency of the number of prelates present.

General Councils are not absolutely necessary, for a General Council has no greater doctrinal or administrative authority than the Pope alone. Only the legitimate decrees of a General Council are binding. A Decree is legitimate, only when it has received the approval of the Pope, and promulgated by his order.

Reasons Why General Councils are Useful.

1. The Catholic doctrine is there proclaimed more solemnly.
2. The people know better that the doctrine defined is that of the whole Church.
3. The Pope is surrounded by a greater number of gifted intellects.

If a Pope dies during a General Council, it is interrupted until his successor orders it to be continued.

The Church exercises its infallible teaching authority, secondly, as often as the bishops dispersed throughout the world, in union with the Pope, decide a question of doctrine. Such a decision takes place when the Pope and bishops unite on a certain decision, given by some provincial council, or on a confession of faith drawn up by some one, as for instance, as in the case of the Athanasian Creed; or when they unite in condemning some error regarding faith or morals.

The bishops dispersed throughout the world, but united with the POPE, form no less the whole teaching body of the Church, than if they were in council assembled, consequently the assistance of Christ abides with them equally in both cases.

The obligation of the faithful to submit to the decisions of the teaching Church is universal; and it is nowhere implied that this obligation exists only towards the Church in council assembled. Now if the hearing Church is bound to submit to such decisions of the teaching body dispersed throughout the world, such decisions must be absolutely true; otherwise, the whole Church would be led into error, which is impossible, because Our Lord has said, "Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it." Matthew XVI. 18.

The Catholic Church is a society of men, who being baptized, profess doctrine of Jesus Christ, and are subject to their lawful pastors under one visible head, the Pope.

Elements That Make the Church a Society.

1. An authority having the right to command, that is the Pope.

2. Many associated members.

3. A common end for all the associates—to secure their eternal salvation.

4. A common means to attain this end—the Divinely Commissioned Teaching Church and the Sacraments.

In every society, the object of supreme power whether it be vested in one or several is essentially to unite all the members in one body, to urge them to the fulfillment of their duties, and thus to effect the unity of the social body, and to promote the union of its members. That Christ established the Primacy in His Church for the purpose of securing greater unity, we may justly conclude from the very fact itself. For Christ actually conferred this power on one, when He said to Peter after His resurrection, "Feed My lambs, feed My sheep." St. John XXI. 16, 17. And again in St. Luke, Chapter XXII 32, we find

these words addressed to Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not, and thou, being once converted, confirm thy brethren."

Every society is a moral person composed of head and members. If then the chief power resides in one, the society possesses **physically** one head.

The Idea of the Church Under Different Figures as Given in the New Testament.

1. The Church is a **sheep-fold**, (St. John X. 1.) but in one fold there is but one shepherd.

2. The Church is a **house**, (1. Tim. III. 15) but one is the master of the house.

3. The Church is a **ship**, (1. Peter III. 20) but a ship has but one pilot.

4. The Church is Christ's visible **body** (1. Cor. XII; Eph. V. 30) but a body has but one head.

The Church a PERFECT Society.

The meaning of this expression a "perfect society" should be clearly understood, for this characteristic justifies, even on grounds of pure reason, that independence of secular control, which the Church has always claimed. For a society to be perfect, two conditions are necessary:

1st. The end which it proposes to itself must not be purely subordinate to the end of some other society.

2nd. The society in question must be independent of other societies in regard to the attainment of its end. Mercantile societies, no matter how great their wealth and power are **imperfect** for they depend on the authority of the state for permission to exist.

There are two societies which are **perfect**,—the Church and the State.

The end of the State is the **temporal welfare** of the community. All other societies which aim in any manner at temporal good are necessarily imperfect. Either they exist ultimately for the good of the State itself; or if their aim is the private advantage of some of its members, the State must grant them authorization, as well as protect them unless they prove themselves dangerous to the State, and then it may justly dissolve them.

The Church also possesses the conditions requisite for a **perfect society**. It is manifest that its end is not subordinate to that of any other society, for it aims at the **spiritual welfare** and eternal felicity of man. This is the **highest** end that a society can have, and it is certainly not an end subordinate to the temporal felicity aimed at by the State. Besides, the Church is not **dependent** on the permission of the State in the attaining of its end. The right of the Church to exist is derived **not** from the permission of the State, but from the command of God. Its right to preach the Gospel, to exercise jurisdiction over its subjects, is not conditional on the authorization of the civil government. It has received from Christ Himself the great commission to **teach** all nations. (St. Matthew XXVIII.) When the Apostles were commanded by the Civil Government to desist from preaching, they replied, "We ought to obey God rather than men." (Acts V. 29.) Again, it is a well known principle, that a society that has an end to accomplish, must have a right to the means to accomplish that end. The Church has the Divine Commission to help all men to attain their eternal salvation. Education is one of the greatest means to accomplish that end, the attainment of their eternal salvation. Therefore the Church has the right to conduct education. In Pope Leo XIII's Encyclical "Immortale Dei" (1885), we find these words which clearly explain the independence of the Church in its domain: "The Church is distinguished and differs from civil society, and what is of highest moment, it is a society chartered as of Divine right, **perfect** in its nature, and its title to possess in itself, and by itself, through the will and living kindness of its Founder all needful provision for its maintenance and action. And just as the end at which the Church aims is by far the noblest of ends, so its authority the most excellent of all authority, **nor** can it be looked on as inferior to the civil power, or in any manner dependent on it."

Meaning of the Expression, The Pope Defining "Ex Cathedra".

The Latin words, "**ex cathedra**", mean "from the chair", that is, the chair of Peter. The Pope defines "ex cathedra" when—

1st. he as supreme head and teacher of the whole Church

2nd. pronounces judgment in matters of faith or morals

3rd. binding the whole Church.

The Vatican Council (1870) declares, "We teach and define it to be a divinely revealed truth that the Roman Pontiff, when speaking 'ex cathedra', that is, when discharging the office of pastor and teacher of all Christians, in virtue of his supreme apostolic power, defines a doctrine regarding faith or morals, to be held by the whole Church, through the Divine assistance promised him in the person of St. Peter, possesses that infallibility with which our Divine Redeemer wished His Church to be endowed in matters of faith or morals; and, therefore, that such definitions of the Roman Pontiff are of **themselves**, not in virtue of the consent of the Church, unalterable."

What Follows From This Definition.

1. That when the Pope, in virtue of his supreme apostolic power, issues decrees on matters of faith and morals, binding on the whole Church, he is by divine assistance guarded against error.

2. That such definitions do not receive their binding force from the consent of the Church.

3. That this infallible teaching authority of the Pope in matters of faith and morals has the same extent as that infallibility granted by Christ to His Church as such.

Texts of Holy Scripture in Proof of the Primacy of Peter.

1. "Feed My lambs, feed My sheep." (St. John XXI. 16, 17.)

2. "But I have prayed for thee, that thy faith fail not, and thou, being once converted, confirm thy brethren." (St. Luke XXII. 32.)

If Peter as head is to confirm his brethren, these are bound to follow his teaching and admonitions.

Extent of the Infallible Teaching of the Authority of the Church, and of the Pope Defining Ex Cathedra.

1. What is revealed in matters of faith and morals.

2. To declare what is contrary to the teachings of revelation in matters of faith and morals.

3. In judging of so-called **dogmatic facts**, facts necessarily connected with doctrines of faith or morals. It can **infallibly** declare also in the **concrete**, that such or such a particular statement is, or is not orthodox; that such or such a book does, or does not contain teachings contrary to faith or morals. Hence the Censorship of books and the "Imprimatur".

4. The decrees binding the whole Church in matters of divine worship and discipline, since these are in closest connection with faith and morals; that such decrees, therefore can never contain any thing contrary to faith or morals.

5. The same infallibility extends to the canonization of the saints.

Sources of the Church's Teaching.

1. Holy Scripture.

2. Tradition.

These two sources contain the subject-matter of our faith, they are called "**sources of faith**"; and as they determine our faith, they are likewise called "**rules of faith**". The Council of Trent (Sess. IV.) teaches in express terms that the doctrine of salvation is contained in **Scripture** and in **tradition**. The Holy Scriptures are the word of God, and the Vatican Council definitely teaches that "the Church holds the sacred books to be holy and canonical, because they were written **by inspiration** of the Holy Ghost and have God for their author." Hence we are not free to admit that certain portions of them are not inspired, for the Council of Trent as also the Council of the Vatican declare the books Testaments "as they are contained in the **Vulgate**, with **all their parts**, to be holy and canonical." Since whatever is contained in the Scriptures is divine truth, or God's word, it follows that every item of them is matter of divine faith. Since whatever is contained in the Scriptures is divine truth we must believe it all. If, however, in the Scripture narrative it is sometimes related that some person made a false statement, that statement itself does not, therefore become true; but it is true and a matter of divine faith that the statement was made as narrated. To the Church alone also it belongs to declare the number and names of the Books of the Old Testament as well as those of the New Testament, and the Council of Trent (Sess. IV.) anathematizes those who refuse to accept as holy and canonical the books contained in the Latin version called the Vulgate. It is clearly evident from the great variety of sects, who profess to build their faith on the Scriptures

alone, and yet differ from each other on the fundamental articles of Christianity, that an infallible authority is necessary to interpret the meaning of Holy Scripture, and that authority exists in the Church to whom Christ said, "He that hears you hears Me." (St. Luke X. 16.) That the Scripture itself contains things that are not easy to be understood we know from the second Epistle of St. Peter third chapter, sixteenth verse, where the Prince of the Apostles speaking of the Epistles of St. Paul says, "in which things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." Just as in every state and society of mankind there are and must be magistrates to maintain laws and to decide upon their meaning, so Christ has established a never failing tribunal, both to preserve and interpret His Divine word, in both its branches; namely, His Church, whom He commands us all to hear under pain of being considered a heathen and publican. "If he will not hear the Church, let him be to thee as the heathen and the publican." (St. Matt. XVIII. 17.)

Meaning of Tradition.

1. Tradition, in its widest sense means the transmission of the truths of salvation in whatever manner, by the teaching office of the Church.

2. Tradition, in its stricter sense, is the transmission of revealed truths or precepts otherwise than by Holy Writ. Such traditions are called **oral**, as contrasted with the inspired writings, and these oral traditions trace their origin from Christ Himself and the Holy Ghost. Christ delivered the Gospel by word of mouth, and so it was preached and propagated by word of mouth, for the first Gospel was not written until about eight years after the ascension of our Lord. Far from having any reason, therefore, to hold that all the doctrines intrusted to the Church have been written down, we have the strongest reasons for asserting the contrary. St. John, the last of the Evangelists, closes his Gospel with these words: "But there are also many other things, which Jesus did which if they were written every one, the world itself, I think would not be able to contain the books that should be written." (St. John XXI. 25.)

Diverse Monuments in Which the Tradition of the Church Is Deposited.

1. The **Councils** of the Church, whether General or Provincial.
2. The Church's **Liturgical Books**.
3. The **Acts of the Martyrs**.
4. **Inscriptions** on tombs and public monuments, showing what the early Christians believed regarding the state of the departed, intercessory prayer, the use of images, etc.
5. **Church History**, showing the doctrines considered as heresies, how they contrasted with the ancient teaching of the Church.
6. The works of the "Fathers of the Church", or those Fathers who flourished in the early ages, extending from the apostolic times to St. Gregory the Great, who died 604 A. D. in the Western Church, and to St. John Damascene, who died about 754 A. D. in the Eastern Church.

Definition of Plenary Council.

A Plenary Council is an assembly of the Ordinaries of several ecclesiastical provinces who have obtained permission from the Roman Pontiff, who will designate a Legate to convoke and preside over the Council. The work of the Plenary Council is to examine and decree on all matters touching the increase of the faith, control of morals, correction of abuses.

Plenary Councils of the United States.

- 1st. Plenary Council of Baltimore, 1852. Delegate, Archbishop Kenrick.
- 2nd. Plenary Council of Baltimore, 1866. Delegate, Archbishop Spalding.
- 3rd. Plenary Council of Baltimore, 1884. Delegate, Archbishop Gibbons.

A plenary Council or Provincial Council is **not** infallible in its decrees, unless they be **expressly** confirmed by the Sovereign Pontiff, who would thereby render its decisions obligatory on all the faithful.

Definition of Provincial Council.

A Provincial Council is an assembly of the Bishops of an ecclesiastical Province, summoned by the Metropolitan of the Province, who acts as President of the Council.

The Canon Law requires that a Provincial Council be held at least every twentieth year. On the conclusion of

the Council, the President of the Council is to forward the acts and decrees to the Holy See for examination by the Sacred Congregation of the Council, and these are not to be promulgated until approbation has been given.

Summary of Texts on Which the Teaching Authority of the Church is Based.

1. "If he will not hear the Church, let him be to thee as the heathen and the publican. St. Matthew XVIII. 17.)
2. "He that hears you hears Me, and he that despises you despises Me." (St. Luke X. 16.)
3. "The Church is the pillar and ground of truth." (St. Paul I. Tim. III. 15.)
4. "Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (St. Matthew XVI. 18.)
5. "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not, and thou, being once converted, confirm thy brethren." (St. Luke XXII. 32.)
6. "Feed My lambs, feed My sheep." (St. John XXI. 16, 17.)
7. "Behold I am with you all days even to the consummation of the world." (St. Matt. XXVIII. 20.)
8. "Go ye therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you." (St. Matt. XXVIII.)
9. "But when he, the Spirit of truth is come, he will teach you all truth." (St. John XVI. 13.)
10. "And I will ask the Father, and he shall give you another Paraclete that he may abide with you forever. The Spirit of truth, whom the world can not receive, because it seeth him not nor knoweth him: but you shall know him, because he shall abide with you and shall be in you . . . But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (St. John XIV. 16, 17, 26.)

Meaning of Dogma.

A **Dogma** is a truth appertaining to faith or morals, revealed by God, transmitted from the Apostles, in the Scriptures or by Tradition, and proposed by the Church for the acceptance of the faithful.

Nature of Dogma.

The Dogmas of the Church are immutable, and it is **contrary** to faith to say as Modernists do, that Dogmas are not immutable, or that they should be changed when the spirit of the age is opposed to them, when they lose their value as rules for a liberal religious life.

Meaning of Definition.

Definition in its theological sense is an irrevocable decision by which the supreme teaching authority in the Church decides a question appertaining to faith or morals, and which binds the whole Church. From this explanation it will be seen that four conditions are required for a theological definition.

1. It must be a decision of the supreme teaching authority in the Church.

There are two organs of supreme doctrinal authority:

- (a) The Pope speaking in his official capacity of Pastor and the teacher of all Christians.

- (b) The Bishops of the Catholic Church dispersed throughout the world, or assembled in a General Council.

2. The decision must concern a doctrine of faith or morals. Faith is what we have to **believe**, morals what we have to **do** in order to obtain eternal life.

3. The decision must bind the **Universal Church**.

4. The decision must be irrevocable, or as it is called **definitive**.

Two things are implied by the statement that a decree to be a **definition** must be **final** and irrevocable. The decree must be the last word of supreme teaching authority; there must be no possibility of reopening the question in a spirit of doubt. **The decree must settle the matter forever.**

Meaning of Creed.

Creed comes from the Latin, "**credo**", I believe. Two meanings of creed are specially important.

1st. Creed signifies the entire body of beliefs held by the adherents of a given religion, and in this sense it is equivalent to **doctrine**. For example, such is its significance in expressions like "conflicts of creeds", "charitable work irrespective of creeds."

(Continued on Page 332)

WHILE SHEPHERDS WATCHED
(A Christmas Play for Junior High Schools.)

Mary Teresa Canney

Characters

Aza.....A crippled boy
Jabel.....His brother, a shepherd
Seth.....
Enoch.....
Amos.....
Joas.....
Laban.....
Costumes—They are clad in skins and dark, vari-colored
cloaks.

Scene

The mountain side near Bethlehem. When the curtain rises one sees at left of stage a shelter built of rocks forming a cave. At its outer edge, to the rear, is a small fire of twigs. Rocks and low bushes rise here and there from the earth. Near the fire and feeding it with twigs, stands Seth, a serious, sturdy shepherd; at the outer edge of the cave to the front, Enoch sits, a kindly old man, but still rugged and hale. Both these men are listening intently to Aza, who sits half reclining against a rock-boulder at left front of stage. Near Aza is a crutch and in his hands is a scroll from which he reads from the prophecy of Isaiah (stage in semi-darkness).

AZA—(In clear, appealing voice):

And there shall come forth a rod out of the root of Jesse, and a flower shall spring up out of his root. And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and of fortitude; the spirit of knowledge and of goodness.

(Continue this prophecy through the first ten verses.)

ENOCH—(As Aza pauses in the reading):

How well the mighty prophet speaks! How beautiful his vision and his words! The coming of Messiah, he foretells.

SETH—(Coming to center):

But think'st thou fulfillment ere will bring the Messiah to His chosen ones? Our people have been waiting, oh, so long!

ENOCH—

Nay doubting one. For through Isaiah God Himself doth speak. Be not impatient; in His time He'll send Messiah for mankind's deliverance.

SETH—(Simply):

My hope is strong, yet often marred by doubts. It seems too wonderful that God should come to earth.

AZA—(Smiling):

Nay, Seth, thou must believe with all thy power. True and faithful shalt thou find Isaiah speaks. Thou may'st e'en see Messiah, for our holy Simeon expects fulfillment ere he die. He had a dream that he should see his King ere he depart from earth. His days are nearly told.

SETH—

I'm but a simple shepherd. It is hard for me to comprehend. (Pacing to and fro.) How beautiful the night! Clear, cool and sparkling.

AZA—(Looking up):

It is a night that fills one with the power of the Most High, inspiring one to sing with psalmist David: The heavens show forth the glory of God and the firmament declareth the work of His Hands." The skies, all gleaming full of stars, seem dropping down to earth. A wondrous night!

(Enter another shepherd, Laban. His cloak is wrapped around him and he walks slowly as if tired.)

ENOCH—(Greeting him):

Hail, Laban! Thou art late tonight. Come to the fire; thou seemest cold and weary.

LABAN—(Throwing himself beside the blaze):

Yea, Enoch! Cold and weary. The sheep were restless and would not stay within the fold. They wandered out upon the mountain side and much I feared the panthers or the jackals might pounce upon the straying ones, so I kept pacing back and forth; but all my fears were useless. No sound of wild beasts did I hear. The night is very still; not even a far off cry came to me. But now my watch is over I'm glad to seek this fire.

AZA—

Is Jabel still on watch? His hour is up. Why doth he linger, Laban?

LABAN—

Yes, Jabel, too, is free. He was on guard with me tonight; I left him just beyond, gazing down upon the crowd that streams to Bethlehem. Great is the love thou bearest thy brother, Jabel, lad.

AZA—

And great the love that Jabel beareth me. My palsied feet would keep me bound at some poor corner begging for my bread, but Jabel in his love doth carry me each nightfall up the steep mountain side, to give me shelter while he goes on watch; again at dawn, down to the town we go into the temple where the holy Simeon instructs a group of boys in letters and the Holy Books. Dear Jabel begged a place for me among the rest the while he here returns to graze his flocks by day; then back again he comes for me when day is done to bring me here. I study hard to profit by his sacrifice, but what a burden I must be to him, my brother, oh, so good! (During this speech, Jabel, a slim, alert young shepherd, has entered and hears the last words of Aza. Smilingly and tenderly he speaks):

JABEL—

A burden, Aza, thou, O brother mine? Nay, nay, thou art my wings! Through thee I soar beyond this toiling earth far, far into the heavens where sits the God of justice, the God of David and of Israel. What was the lesson taught by holy Simeon today? (Jabel sits upon the boulder near Aza with his hand on the latter's head.)

AZA—

Still dwelling are we on Isaiah's burning words; the part that doth foretell the coming of Messiah.

And he has learned that lesson, Jabel friend. I doubt if holy Simeon himself can read the words as well. A while ago he moved both Enoch and myself almost to tears, so inspired he seemed...

AZA—

Nay, Seth, thou art over praising my poor efforts. But, my brother Jabel, I am glad thou art here. See there beside the fire I kept thy milk and water warm. (Jabel rises, goes over to fire and picks up a gourd of milk and comes back. The other shepherds are also refreshing themselves and arranging their places around the fire for the night.)

JABEL—

Thanks, Aza; 'tis biting cold; I'm glad my watch is over. Here, share this drink; there is enough for both.

AZA—

Nay, I feel no want of food. Drink, thou, and tell me all the news. Why didst thou linger on the mountain side?

JABEL—

The road below is crowded with people going on to Bethlehem. I tarried for a while to watch the throng. Aza, even from here they may be seen. Didst thou ever see so many people?

LABAN—(Coming near and looking off to the left):

The roads are filled with weary pilgrims all returning home.

ENOCH—(Still in place by the fire, but gazing in direction toward town):

'Tis Caesar's order of enrollment that brings the wanderers of the house of David back again. The weary poor and those of rich estate all journey back to give accounting unto Caesar of their goods.

SETH—(Bitterly):

Great Caesar needeth money to maintain the splendor of his royal court and that of sinful Herod. The people must be taxed and ever taxed that kings may waste.

ENOCH—

Ah well, 'tis naught to us poor shepherds here who have but skins to keep us warm and mountain caves to shelter us. Sure nothing can be, the rich Caesar, want of ps; nor Herod neither—unless perchance he learn of Aza, here.

AZA—

Of me? Pray what would Herod want of me, a palsied boy?

ENOCH—

Thy learning and thy talents would be of wondrous

value to him as Joseph's was of old Pharaoh's court.

AZA—
Nay, jest not, Enoch. Not Herod's palace nor great Caesar's throne could recompense me for the loss of all the peace and love that I know here. My brother and my friends. By day the holy temple, and Heaven's starry dome by night. Look, Shepherd's there's a new star in the skies.

SETH—
How knowest thou that, so many stars shine there? How knowest thou that is new?

AZA—
My nights here on this mountain side I lie and watch the sky. I know the starry hosts like old time friends. This is a stranger and like the travellers below, it takes its course toward Bethlehem.

JABEL—
Thou art a strange boy, Aza. Thou wilt become a prophet one day I am sure.

AZA—
Affliction makes one strange. I cannot move about and act, so I lie here and dream.
(During the play the shepherds are moving about, tending the fire or warming milk and drinking it from gourds and talking in low tones. At this point two others enter, one carrying a little lamb wrapped in his cloak. They are Joas and Amos. As they enter, Enoch and Seth arise and start on watch.)

ENOCH—
Come Seth, 'tis almost midnight and our hour for watch draws near.

SETH—
I'm ready. Attend the fire, Laban. Do not let it die till our return.

LABAN—
Nay do not fear. The night is far too cold to lack a fire. I'll tend it well.
(Enoch and Seth go off, passing Amos and Joas as they enter. They stop for a moment to speak and then pass on.)
(Jabel turns from conversing with his brother to welcome the new arrivals.)

JABEL—
What hast thou Amos in thy arms? A lamb?

AMOS—(Carefully unwinding his cloak and displaying his burden):
Yes, a little lamb half dead from cold and fright. It wandered from some other fold tonight; I found it fainting, almost dead upon our side. I've brought it here for Aza's care, he seems to have a special gift for sick and broken things. Wilt have it, Aza? I fear it will not live.

AZA—
Oh, give the poor, cold thing to me. I'll do what'er I can.

JOAS—(Standing with back to fire, looking on):
I'm sure thou'lt save it, Aza, there is magic in thy hands.

AZA—
Well, since my feet are naught, I'm glad if these poor hands can be of use to any of God's suffering creatures. Give me the lamb, Amos. Here, place it on this sack and let me throw this sheepskin over it.
(Amos arranges the lamb near Aza who bends over it, caressing it gently and listening to its breathing. Amos goes to the fire.)

AZA—
Poor little helpless one! Indeed 'tis far, far gone. I scarce can hear its breathing.

JABEL—
Here, Aza, take my mantle; thou'lt be cold.

AZA—
Nay, I am warm against this boulder. Keep it for thyself and go to sleep.

JABEL—(Restlessly moving about and looking down the mountain):
I cannot sleep this night. The whole world seems astir. Look down to Bethlehem; 'tis almost midnight and yet the crowds still flock into the town, obedient to high Caesar's will.

AZA—(Gazing around):
How bright the night has grown! That new star that is climbing up the sky, shines almost like a moon. How strange! (Pointing.) By its light we can see far below,—can see the people each and every one.

Look, brother, that weary couple there—the woman steps so faltering—and leans so heavily upon her mate, who seems almost to carry her. (Still gazing down intently as if following a passing soule.)

JABEL—(Watching too, and pointing):

And now they enter the inn gate. I hope they'll find some shelter there tonight. How vivid all is to us from this height! I wonder if 'tis thy star that makes the light. Where is it now?

AZA—(Pointing up):

Yonder, climbing slowly up the sky. In its full height 'twill shine o'er Bethlehem. (Turning to the lamb, he lays his hand upon it and chafes it gently.) Poor, helpless little wanderer of the night! Why did'st thou stray from thy safe, warm fold and break thyself upon the thorns and sharp stones of the rough mountain side?

AMOS—(Calling from place near the fire where he and Joas are warming themselves and drinking their milk):
How doth the lamb? Is't still alive?

AZA—

It scarcely breathes,—I fear 'twill not survive. (Trying to revive it with milk; turning to Jabel.)
Go, Jabel, lie beside the fire and sleep. Thou must be weary after the long day.

JABEL—(Who sits looking down to Bethlehem):

Nay, I cannot sleep while that crowd surges down below. There's something urges me to mingle there. Some weary ones I may assist. I cannot stay here slumbering on the height the while the whole world streams to Bethlehem.

AZA—

I do not blame thee, Jabel. Had I the power to walk or run, I should speed down with thee.

JOAS—

Nay, Jabel, do not spend thy strength; thou'lt need it for the tasks the morrow brings. Rest here beside the fire and let the world its own course take below.

JABEL—(Moving about restlessly):

Nay, I cannot stay! I cannot rest! I'm young and strong and do not fear tomorrow's tasks; I'll speed below—and here return at dawn to bear thee, Aza, to the temple court.

AZA—

God guard thee Jabel, till again thou comest! Thou'lt find me here most surely. Go thy way.

JABEL—

Fear not for me, boy. There will be much to tell thee when I come. (He caresses Aza, takes his staff and rushes off. The others look after him, Joas following to the path, then turning.)

JOAS—

A generous and kindly lad thy brother is, dear Aza. A careful, watchful shepherd, faithful in all tasks. (Coming down to Aza.) The lamb is living still? Perchance it may revive.

AZA—

I doubt it, Joas. I'll give it careful watch. Go rest with Amos there beside the fire.

AMOS—(Arranging their mantles and skins):

Yes, Joas, take this place. I'll sit within the shelter. I am old and need protection from the night.
(Amos arises and takes a place just inside the cave, while Joas stretches off in front of the fire.)

AMOS—

Come, Aza, read the psalms of holy David, ere we sink to sleep. The shepherds through their king must praise the Lord for His beneficence and care.

(The two shepherds listen reverently while Aza takes his scroll and half reads half recites a psalm from David. Psalm XLVI is suggested. After the above Aza bends over the lamb again,—the shepherds nod and sleep. The stage grows gradually brighter; very slowly and with questioning look, Aza turns from the lamb. The faintest of far-off music is heard. With fear upon his face he looks up and in a terrified whisper says):

AZA—

The Star! The Star o'er Bethlehem . . .

(The terrified cries of shepherds are heard,—Enoch and Seth rush in trembling and stumbling—light grows brighter,—music a little more distinct. Shepherds cry out.)

ENOCH and SETH—
Shepherds! Awake!! Awake!!!
(*Amos and Joas spring up bewildered.*)

AMOS—
What is it?

ENOCH—(*Pointing up*) Look! Fire is dropping from the sky!!!!

ASA—(*Speelbound, gazing up*):
Nay, nay, it is the star! The Star o'er Bethlehem!!!

ENOCH—
Lord of our Fathers, what is the meaning of this light!!!!
Shepherds, on your knees, for our hour is come!!!!
(*Shepherds fall upon their knees and crouch to the ground.*)

SETH—
Yes, Israel's hour is come!!! Have mercy on us, Lord!
Have mercy!!

AZA—(*As if inspired*):
Look! Forms from heaven descending!! (*Calling out in ecstasy.*) How beautiful their feet upon the mountain side. Hark to their voices singing!!
(*Music has steadily grown louder until the clear chorus rings out*):
GLORY to God! Glory to God!
Glory to God in the highest!
Peace! Peace on earth!
Peace to men of good will.

AMOS—
Have mercy, Lord! Mercy!!

AZA—(*Terrified, crying out*):
I am afraid! I am afraid!!
(*Vision of Angel accompanied by others at rear of stage.*)
(*Shepherds fall with faces on the ground. Aza gazes at the angel reverently.*)

ANGEL—
Fear not! Fear not!! I bring thee good tidings of great joy. Behold to you is born this day, a Saviour, who is Christ the Lord. In the City of David thou shalt find Him, wrapped in swaddling clothes and lying in a manger. . . .
(*The vision begins to fade and in his ecstasy Aza crawls toward the disappearing ones; music still continues though softer; Aza is in center of stage*):

AZA—
O Angelic hosts, sing on, sing on!! Sing the sublimest anthem ever heard since this sad world began. (*His voice arouses the others and they look up full of fear.*) They glance around in terror while Aza continues: I see the angels floating over Bethlehem. They beckon us to follow. The star rains fire above the stable of the Inn. Our King is born! Isaias' words are true and Simeon's holy dream is now fulfilled. Christ, Christ the Lord is Born! Go shepherds, where the angels beckon thee! there to the stable down in Bethlehem. Go worship Him who lieth there. (*He falls on the earth as if in a swoon.*)

SETH—
What said the vision? (*The shepherds are still dazed.*)

ENOCH—(*Falteringly*):
That Christ is born in Bethlehem.

AMOS—
And lieth in a stable? Can this be true?

ENOCH—
That was what the angel said. (*Standing up cautiously.*)

JOAS—
He bade us go and worship Him. Oh, Shepherds, what shall we do? I am afraid to go before the Lord.

AMOS—
He bade us fear not, and spake of peace.

ENOCH—
Why waste our time in idle speech. He said that Christ was born in Bethlehem. Let us go down and worship Him.

SETH—(*In awed manner*):
Born in a stable! He the King of Kings!!

ENOCH—
Come, shepherds, let us go!
(*They rush off excitedly, leaving Aza fainting on the ground. The distant chanting continues and angels pass across the rear of the stage, looking pitifully at Aza. He awakens slowly, bewildered and looks about him sorrowfully.*)

AZA—

Alone! Alone upon the mountain side! In their great joy they have forgotten me. I cannot follow where my Lord doth lie. My palsied feet are useless for this task. O angels, lend me wings that I may fly to Bethlehem to worship at the manger shrine that holds my King my God.
(*He stretches his hand out toward the place where the little lamb is lying and cries out pitifully*):
O little lamb, so we must perish here together with Love all powerful is waiting there below. (*He sobs and turns again toward Bethlehem, and stretches out his hands, crying in fervor*):

AZA—
O little Babe, down there in Bethlehem, hear, hear my broken prayer! I cannot stay away from Thee,—I yearn to worship at Thy lowly bed,—then let me come, give me strength, Thou canst, Thou wilt!! Oh, fail me not in my great need! My feet are useless but my soul is strong. (*He struggles to rise during this appeal and succeeds. Throwing out his arms to heaven he shouts in joy*):
O God,, I stand! I feel new life thrill thro my limbs! My heart is wild. Thou hast heard my cry, O King of Israel, and I am strong! (*He rushes to the dying lamb and pinks it up tenderly.*)
Come, little, helpless one! I'll not desert thee in my hour of joy. (*Pointing.*) See where the angels beckon us; I'll take thee as an offering to Him. On strong, sure feet I'll bear thee down the mountain side and when He sees Thee, He will cure thee, too. Come let us haste to meet our Saviour and our Lord. Praise, praise to God on High! (*He rushes off, while the song of the angels rings out.*)

Lights change or curtain is lowered.

Scene 2—A Tableau

The scene changes and when the curtain rises the crib is pictured with the Child, our Blessed Mother and St. Joseph, and the adoring, prostrate shepherds. In the distance standing in the doorway is Aza, the Lamb alive and upright in his arms, held out in offering to the Babe. Angels surround the Crib.

The last scene is a tableau with the Christmas music of the "Gloria."

Curtain

LIST OF PLAYS FOR CATHOLIC SCHOOLS.

By Claire Vaughan.

The Catholic Drama Guild of Washington, D. C., will publish many plays of Catholic authorship, and, we are very sure, will always advise when appealed to by teachers in search of plays.

The Drama League of Chicago (59 East Van Buren St.) publishes dramas interesting and appropriate for our Catholic schools. A new list of High School plays is now ready and may be obtained from them for the sum of twenty-five cents. Some of the Christmas plays that may be secured from them are as follows:

A STAR OF BETHLEHEM, by Alice C. Henderson, in vol. Adam's Dream. (Pub. by Scribner, 75c) Young people and adults.

THE BLESSED BIRTHDAY, by Florence Converse, in vol. Garments of Praise. (Pub. by Dutton, N. Y.) 20 characters, young and adults.

THE YULETIDE ROSE and THE GREATEST GIFT, by Katherine Lord, in The Little Playbook. (Pub. by Duffield, \$1.50) 10 to 16 years, boys and girls.

THE CHRISTMAS MESSAGE, by Margaret G. Parsons in Red Letter Day Plays. (Pub. by Woman's Press, \$1.35) Boys and Girls.

THE TEN FINGERS OF FRANCOIS, by Delle H. Oglesbee. (Pub. by The Drama and permission to produce must be obtained from them, 24c) Very pretty.

A MASQUE OF CHRISTMAS, by Constance D'Arcy Mackay. Published in The Forest Princess and Other Masques, \$1.75. (Pub. by Henry Holt & Co.

CHRISTMAS CANDLES, by Elsie H. Carter. 10 plays with notes on music, costuming and staging. (Pub. by Holt, \$1.50)

Let us suggest that many of these books of plays may be obtained from the Public Library shelves. In this way they may be examined and afterward purchased—if found of value. Most of these are found in the juvenile department.

We also beg the sisters and teachers in our many Catholic schools to advise us of any plays, original or otherwise, which they have tested and which they wish to extend the privilege of use to other schools. Kindly give outline of the story, numbers of characters, time required for performance and cost or royalty. Let us know what you have and if you wish to share the fruits of your talents with others.

Each month there will be a list of plays offered to the readers of The Journal—selected because of their appropriateness for school production. Publishers' names will be given so that teachers interested may write to proper source for information and catalogues.

VERGIL'S RELIGION.

—From a Study of the Aeneid.

By Irene H. Farrell.



Irene H. Farrell.

Vergil's religious conceptions may be judged through a study of his Aeneid, having regard for allied features, and more particularly for the three paramount phases of the epic—namely, Fate, the Gods, and Hades.

The most casual reader of the Aeneid scarcely fails to be impressed with the largeness of the part played by the idea of fate or destiny. Aeneas, the hero, is forever under the shadows of destiny, and yields implicit obedience to this unseen power. We feel that Vergil's idea of fate is a development of the experiences through which he passed and events which he had witnessed. He had seen personal fortunes thrust aside, his father's estate at one time confiscated, so that to him the course of events seemed to be determined by a power beyond himself. But after the civil wars, Augustus ushered in a reign of peace and prosperity and the poet recognized that the unseen power was invested with intelligence. Had there been no Augustus, Vergil's conception of fate might have been far different, as he saw in Augustus the great gift of the fates to mankind. The fact that the poet's vision does not deal with the present alone, but rather looks to the past as it also reaches into the future, may account for the broad expanse of importance he gives to destiny. How important this is may be seen by actual count, as fate is mentioned five times within the first forty lines of the Aeneid, and on an average throughout the entire poem, every seventy eight lines, and even when not mentioned, it seems to be the background of every event, always omnipresent. The various incidents of the last night at Troy are marked by destiny. We feel that the serpents are directed against Laocoon by this steadfast invisible power. The wooden horse too seems the contrivance of fate. In the power of Aeneas to overcome every difficulty in his travels toward the promised land, we again see the controlling hand of fate. The adventures with Harpies and Cyclops, his delay with Dido, his disregard of the dangers of the lower regions, and the wars fought by the hero in Italy, are but single happenings in the onward march of destiny. And omens and signs are but the visible appearance of this unseen power. The fire that plays about the head of Iulus, the designs on Aeneas' shield, are significant that destiny points the way.

The fates seem invested with some measure of will power, as they, as active agents, "call", "allow", "forbid", "demand", "conquer", "pursue", and so on. Yet for the most part, they are impersonal, their power issuing from abstract principles, not from personality. This colorless abstraction may be stressed, if we call to mind that "Fatum" is so impersonal that Vergil often uses it to represent destruction. As "Parcae" the Fates most nearly approach personification.

In the mind of the poet, the idea of destiny represents the eternal laws without author, without beginning or end, the ultimate, impersonal necessity, ever "inexorable" and "ineluctable". Individuals may try to avert the operations of the fates, but always without avail. The only hope in the face of an adverse fate, is that a later decree of the same fate may counterbalance the effect of an earlier decree. Destiny's course may be retarded; from fate one may not escape, but may derive pleasure from the far results of the working of fate, as, at any instance, the fates may apparently of their accord, **postpone** the final fulfillment of their decree. To Vergil, fate is never capricious, but a power aiming at a fixed ultimate goal, reflecting certainty and stern unyieldingness, the fulfillment of whose decrees yield to no entreaties.

Since the relation of the fates to man is so inflexible, man seems to be a tool controlled by foreordination, rather than a creature of free will. If any volition is shown, it must accord with fate, so that freedom of the will is much circumscribed and we are frequently reminded that man is doing something unwillingly (*invitus*) or against his will (*non sua sponte*). The actors of the Aeneid thereby become passive and not active characters. Through portents and oracles man's duty is to ascertain the will of the fates and then to bring himself into accord with their behests; man's doubts and perplexities spring primarily not from the weighing of right and wrong but from the uncertainty of the will of the fates. Even if the purpose of destiny's decree be obscure or seem at times to be leading aimlessly man's duty is to follow with implicit confidence. The will of the fates represents the highest form of love and patriotism. Again and again, we are reminded that the Trojans are fulfilling their duty in following the fates as they are given, cruel and extreme though they are. However greatly the Aeneid portrays the inexorable power of fate, the Sixth book seems a thing apart from the rest of the work, in that here the idea of personal responsibility and freedom of the will has dominated strict necessity. So in this Sixth book, Vergil breaks away for a time from the conception of destiny which rules the rest of the poem, and anticipates the belief that man carves his own destiny, that there is no such thing as fate outside man's own endeavors. This inconsistency on the part of Vergil in drawing a line between these two phases, may have been due to a conscious recognition of the difficulty inherent in the definition of the idea, or he may have here intended a serious representation of some deep convictions on the meaning of life. Thus Vergil portrays fate, on the whole, not deliberately striving to reward the good or punish the bad, so far as the individual is concerned. She is interested in larger issues, the issues of the state, and the individual is but an incidental matter. She is not perversely cruel to the individual; she injures him or permits him to be injured only as he obstructs the progress toward the larger ultimate goal, the consummation of her definite plan. Any deviation from the will of the fates brings disaster voluntarily to the offender, apart from the question of guilt or innocence. Personal merit there is but it is hardly thought of as apart from the will of the higher powers, and like attending circumstances, is

incidental rather than necessary. However rewards are not **generally** bequeathed in proportion to good or evil, yet in the Sixth book, we find again another inconsistency in this respect, as Aeneas here adjusts punishment and reward to guilt and merit, as if the question were solely one of personal responsibility and not of fate. Repeatedly he shows the crimes that lie back of the punishments; he enumerates a list of vices without a suspicion that fate is in any way involved. Likewise virtues receive their reward as if their holders are free agents and choose to do good apart from any connection with predestined fate.

But the dominant element in Vergil's conception of destiny is that which has to do with the fortunes of Rome, in the national and patriotic aspects, rather than with the individual in his personal interests. This conception removes the history of Rome from the realm of the accidental into the sanctity of divine predestination, accounting for the marvelous words in the development of the imperial State: *gloria, inlustris, egregius, incluta*, and others of similar meaning. Three sustained efforts of the poet to develop to its fullest extent Rome's fated majesty are seen in, first: Jupiter's reassurance to Venus of the future of her people; second: Anchises' revealing to Aeneas the souls of his great descendents and the deeds they are to perform, and third: Vulcan's representation on Aeneas' shield, all the race of his descent and the wars fought,—all of which make material most fitting for a great national epic, and the Aeneid, "destined to popularity through the years."

An understanding of the fates, as also of the gods, is to be had in a knowledge of their close association, each bringing reciprocal aid to the other. This association is so close at times as to indicate that Vergil aims at no exact distinction, but in some respects he intends that they may seem almost identical, judging from frequent recurring expressions as "*fata deum*", the fates of the gods, as also "*fata Iovis*" (4,614) and "*fata Iunonis*" (8,292). There is no lack of examples that point toward the same identification. In the first book Venus reproaches Jupiter for changing his purpose in regard to the Trojans and Jupiter in reply seems to identify his power with that of the fates: "*manent immota tuorum fata tibi*" (1,257). If Jupiter were merely the agent carrying out the decrees of the fates, surely the many reproaches heaped upon him here and elsewhere are misplaced. But in spite of this close relationship, instances will be found where the gods attempt to thwart the fates. Jupiter, however, is an exception. His will and theirs accord entirely, yet the poet does not always show which power dominates. Sometimes Jupiter seems to be the author of the fates and to dispose them in his own way, as in:

"*Sic fata deum rex
sartitur volvitque vices, is vertitur ordo*"
(3,375). But on the other hand there are indications of the independence of the fates, as in:

"*Rex Iuppiter omnibus idem
Fata viam invenient*"

It is evident that Vergil does not feel the need to differentiate clearly the functions of the fates and the gods. The fates allow and determine, yet "*sic placitum*" and "*dis aliter visum*" are used of the

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The CATHOLIC SCHOOL JOURNAL 445 Milwaukee Street
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gods. Perhaps it is safe to say that generally the idea of the fates in the poet's mind dominates the power of the gods, that the fates represent the eternal laws without author, the ultimate impersonal necessity, while the conception of the gods is included within fate. The gods may be persuaded and implored, fate is unchanging, unyielding. As the fates are represented as abstractions, Vergil recognizes the gods to be endowed with physical aspects, each with its own peculiar appearance, virtues and passions, as Jupiter, king of gods and men; Juno, goddess of wrath, Venus, goddess of love and beauty, and such like.

Vergil's description of Hades is subjective for the most part, a result of his brooding over the lot of the departed souls, essentially a product of his contemplative mind, touched with tender sentiment and a feeling for the beautiful. His Hades is invested with darkness, magnitude of size, silence, vacancy and ugliness, the latter bringing to the description its most outstanding characteristic. The entrance to Hades, shadowed by a dark pool, leads through dark forests; shadows conceal the sky; Charon's boat is dark, the regions are unvisited by the sun,—all is dark and gloomy. The spaciousness of the regions is understood by the recounting of the numbers of inhabitants, as many as the leaves that fall or as the birds that fly. The lower regions are silent, which is intensified by the awful wailing of infants and clanking of chains. In the vacant realms of Hades, fleeting dreams, shadows and ghosts alone find habitation. The hideous ugliness of the "lower" world is most impressive—Tartarus must appear terrible as a horrible warning to wrong doers upon earth,—as we recoil from the uncouth, horrible figures so vividly portrayed in all their ugly repulsiveness;—a panorama of the Inferno in the mind of the poet.

Yet in spite of the gloomy and pessimistic picture of Hades, a significant point is that the poet conceives a vision of hope for his people, finds one serene spot, where pure pleasures reign, where virtues find reward. This, his Elysium,—the happy abodes, the lovely groves, the homes of the blessed. Here, more expansive breezes with purple glow embrace the fields; instead of foul smells, is the fragrance of the laurel. The inhabitants have their own sun and their own stars; they delight themselves with games and songs; instead of darkness, comes the purple glow, the snowy fillet, the gleaming fields; all round about, beauty and peace and joy:

... The bright banquets of the Elysian Vale
Melt every care away!
Through gold-woven dreams goes the dance of
the Hours,
In space without bounds swell the soul and its
powers;
And the Pilgrim reposes the world-weary limb,
And forgets in the shadow, cool breathing and
dim,
The load he shall bear never more;
Here the mower, his sickle at rest, by the streams
Lull'd with harp strings, reviews, in the calm of
his dreams
The fields, when the harvest is o'er.
Here, he, whose eager eye drank in the battle
roar,

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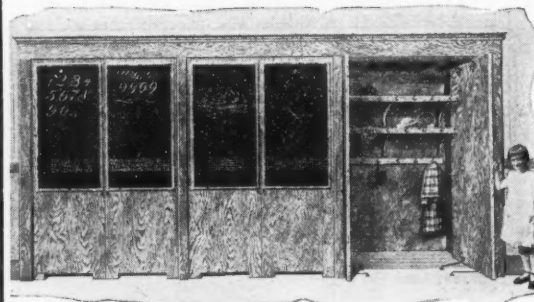
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The mountains trembled,—in soft sleep reclined,
By the sweet brook that o'er its pebbly bed
In silver plays, and murmurs to the shore,
Hears the stern clangour of wild spears no
more"—(Schiller).

Yet even then, Elysium is not quite complete; there are even bitter tears and sad fore-bodings. And in spite of the poet's interpretation of hopefulness, he fully senses that something is lacking for which the world was then yearning. It is curious that that need was to be supplied before Vergil's generation had passed away, and out from an obscure corner of the Roman empire was to arise the founder of the kingdom whose dominant note is humanity. As Vergil may have forecast the dawn of this age, this new and spiritual kingdom may also have borrowed something of Vergil's conception of a persistent destiny leading to the final triumph of all mankind.

It is well for teachers to emphasize the religious elements in their teaching of the Aeneid, and bring them to the attention of their pupils. A knowledge and appreciation of the religious motives, being a vital factor in the study of history and so of Latin, valuable not only of themselves, but because of contrast and comparison with modern Christian doctrines,—the teacher finds an excellent opportunity for such correlation in Vergil's Latin epic. And surely no season offers so psychological a time than that of the holy Christmastide,—which finds summarized, the new and the old, in the following by Alfred Dommett, "A Christian Hymn":

"It was the calm and silent night!
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea.
No sound was heard of clashing wars—
Peace brooded o'er the hushed domain:
Apollo, Pallas, Jove and Mars
Held undisturbed their ancient reign,
In the solemn midnight,
Centuries ago.
'Twas in the calm and silent night!
The senator of haughty Rome
Impatient, urged his chariot's flight,
From lordly revel rolling home:
Triumphal archers, gleaming, swell
His breast with thought of boundless sway:
What recked the Roman what befell
A paltry province far away,
In the solemn midnight,
Centuries ago?
Within that province far away
Went plodding home a weary boor;
A streak of light before him lay,
Faling through a halfshut stable door
Across his path. He passed—for naught
Told what was going on within:
How keen the stars, his only thought—
The air how calm, and cold and then
In the solemn midnight,
Centuries ago!
O strange indifference, low and high
Drowsed over common joys and cares;
The earth was still—but knew not why,
The world was listening, unawares.

How calm a moment may precede
One that shall thrill the world forever!
To that still moment, none would heed,
Man's doom was linked no more to sever—
In the solemn midnight,
Centuries ago!
It is the calm and silent night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness—charmed and holy now!
The night that erst no name had worn,
To it a happy name is given;
For in that stable lay, new-born,
The Peaceful Prince of earth and heaven,
In the solemn midnight,
Centuries ago!"

CURRENT EDUCATIONAL NOTES.

(Continued from Page 302)

their maintenance,—and the faithful is mostly of the working class. But the cry has been raised more than once in some of our institutions that the menace of capitalistic domination is nearer than some of us suppose, and that the ardent and praiseworthy effort to secure adequate endowment funds may hasten the day when the goose-step will invade our camp. Let us be chary of having wealthy business men on our board of trustees; and let us not be in the least afraid to look a gift horse in the mouth.

ANOTHER GRAND OLD MAN. The young and the mature sometimes seek to excuse the fault of untidiness in their surroundings and in the arrangement of their desks and tables by assuring their critics or at least themselves that great minds to neatness never were allied. The critics are then not infrequently reduced to silence, for they must recall that some geniuses were undeniably slobs.

But not all geniuses. A recently published letter found among the papers of Goethe's secretary, Friedrich Theodor Grauer, written originally to the Countess Hopfgarten, gives a picture of Goethe as an old man which goes far toward convincing us that, at the very least, neatness and great minds are not irreconcilable. Of his revered master, Krauter writes:

"He takes great pains to achieve elegance, neatness and a pleasing appearance even in the smallest matter . . . Under his hands everything is reduced to a picture. Only he knows how to fold a letter so neatly. His inkstand must never be too full; he dips the pen in with caution, for no drop may fall from it; and there is no absolute ban on sanding what has been written . . . With equal care he seals his letter, and in order that the folded paper should fit exactly into the envelope the book-binder has to cut the paper with the greatest accuracy."

The admiring secretary—for a great man may sometimes be a hero to his copyist!—adds other details, all pointing to the fact that the grand old man of German literature carried neatness almost to the border of finickiness. Goethe never allowed loose sheets of paper to lie around; and he carefully indexed and filed his voluminous notes. When sealing a letter he always inserted a thick bit of paper an inch square between the sheet and the envelope to make sure that the wax would not

run through the latter. He was fussy about candle snuffing, and generally preferred to attend to that important rite himself. And he was pleased when the secretary managed to have a letter end exactly at the bottom of a page.

THE HAPPINESS OF HEAVEN. Such is the title of more than one devotional book, of hundreds on hundreds of pietistic meditations. But where, outside the inspired writings, of course, may we find the most satisfying and illuminating, the most suggestive and the most nearly adequate description of the state that God hath prepared for them that love Him?

Most of our readers will be ready with answers. And the answers will undoubtedly reveal a wide diversity of taste. That is inevitable and not undesirable. For human speech and human conception are alike feeble and finite things; and Heaven is—well, Heaven! If we were really and adequately to know what Heaven is, why then this earth would be Heaven.

May we diffidently mention our own preference in this matter? For "infinite riches in a little room," for a simple expression of a complex idea, for a conception almost superhumanly profound and sublime couched in words of winged allusiveness and haunting beauty, we know nothing to equal what Saint Augustine wrote in the final paragraph of his "City of God":

"WE SHALL BE FREED FROM CARE, AND SEE; WE SHALL SEE, AND LOVE; WE SHALL LOVE, AND GIVE PRAISE. THAT SHALL BE ENDLESS IN THE END."

A MORAL TALE. Intrinsically amusing, but likewise full of meat for teachers and school officials, is this anecdote of the late Archbishop Ryan of Philadelphia.

A certain priest came complaining of some teaching Sisters.

"They haven't enough get up to them," he told the Archbishop. "They are too timid and retiring. I want to open that new class, and they hesitate about taking it in hand. If they don't change their minds at once, I'll just go in and teach that class myself."

The archbishop smiled his quiet, disarming smile; and then he softly quoted:

"Fools rush in where angels fear to tread."

THE BIBLE IN THE CLASS-ROOM.

(Continued from Page 306)

as in the King James version. We have touched in passing the quality of simplicity in the teachings of our Lord. Simplicity, the simplicity that is power, is the fundamental characteristic of the Scriptures. From the simple statement with all its connotative power, "In the beginning God created heaven, and earth," to the blessing which wishes all blessedness, "the grace of our Lord Jesus Christ be with you all," the book of books is throughout strong and stirring by its expressive simplicity. Economy of words is the handmaid to simplicity, and truly she walks in biblical phrasing. In his treatise, "Principles of Success in Literature," George Lewes, in treating economy in style, has this interesting comment: "God said: Let there

be light! and there was light! This is a conception of power so calm and simple that it needs only to be presented in the fewest and the plainest words, and would be confused or weakened by any suggestion of accessories. Let us amplify the expression in the redundant style of miscalled eloquent writers: 'God, in the magnificent fulness of creative energy, exclaimed: Let there be light! and lo! the agitating fiat immediately went forth, and thus in one indivisible moment the whole universe was illumined!' We have here a sentence which I am certain many writer would, in secret, prefer to the masterly plainness of Genesis. It is not a sentence which would have captivated critics." One could multiply illustrations after the example of Mr. Lewes, but he makes the point with sufficient effectiveness.

One of the particular beauties of the Bible is the rhythmic flow of its language, a charm which is the despair of all imitators. The prayer that is song breathes through every page of the Psalms. "O God, my God, to thee do I watch at break of day. For thee my soul hath thirsted; for thee my flesh, O how many ways!" I often, in trying to explain to students what is meant by prose rhythm, ask them to read aloud in turn certain portions of the Psalms, the Prophecies, or the Gospels. Invariably, after reading a few verses, they being to let their voices rise and fall in a rhythm which is peculiarly biblical. Then I call their attention to the effect which they are unconsciously producing. After the first experiment of this kind in the early part of the scholastic year, the next set of compositions usually evidence a marked effort to secure rhythm. Sometimes the efforts are in a measure successful, and sometimes they result in effects which are ludicrous. But the efforts are of consequence, for they show that the sense for the beautiful has been stimulated. I believe that any one who reads the Bible for a half hour a day with a seeing eye and an understanding ear will soon acquire mastery of the sound values of words and the harmonies of phrasing.

The peculiar biblical rhythm is produced by a parallelism of structure, a balancing of line with line and phrase with phrase. Sonorousness of sound and sublimity of idea are confined within simple, searching, eloquent poetry. This haunting rhythm is nowhere more evident than in the Book of Job, and it is especially beautiful in Eliu's discourse on the power and wisdom of God. "Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air," asks the son of Barachel in his anger at Job, only to be answered by the Lord out of a whirlwind: "Who is this that wrappeth up sentences in unskilled words? . . . Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep? Have the gates of death been opened to thee, and hast thou seen the darksome doors?" Very often the rhetorical question, so integral a part of the biblical style, is given its answer as a means to further the parallelism. The Lord said to Job: "Shall he that contendeth with God be so easily silenced? surely he that reproveth God, ought to answer him." And Job made reply: "What can I answer, who hath spoken inconsiderately? I will lay my hand upon my mouth." Nobly beautiful is this Book of Job, a book for all men. "It is our first, oldest statement,"

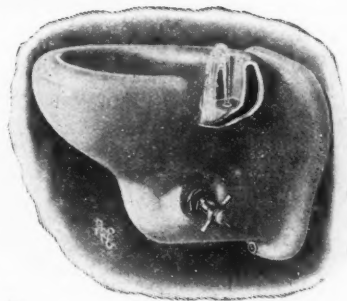
says Carlyle, "of the never-ending problem,—man's destiny, and God's ways with him here in this earth. And all in such free flowing outlines; grand in its sincerity, in its simplicity, in its epic melody, and repose of reconciliation." The Book of Job is a great epic which touches the heights and the depths of human experience. There are the manner of the Platonic dialogue in the controversies of Job with his friends and the method of Sophocles in the tragedy piled upon tragedy to a dramatic climax. Here one may well ask, Is there any literary form which does not consciously or unconsciously plagiarize the Bible? And one may well answer by plagiarism, "Whence then cometh wisdom? and where is the place of understanding?" Literary wisdom indeed cometh from Holy Writ.

We might go on almost endlessly in pointing out the value of the Bible as a means to literary training, but we must not impose too much on the distorted version of our quotation from a' Kempis, who bids us to seek truth rather than eloquence. It is with reluctance that we pass by the aphoristic glories of Proverbs and Ecclesiastes, the impassioned eloquence of the Prophecies, the perfect short stories of Ruth, Tobias, Esther, and the valiant Judith, the poetry of the Psalms, the parables of the Gospels, the graphic history of the Acts of the Apostles, the Epistles, the imagery of the Apocalypse, and the many other parts of the Bible that have significance for those who teach literature and the art of writing. Art has been defined as "inspired utility"; and this definition is especially applicable to the literary art of the Bible, wherein every sentence is the inspired expression of a salutary truth. One may open the Gospels at random and gather from any page the pearls of tender wisdom that the Master casts before those whom He loves eternally. "I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you." Here is truth: "Come unto me." Here is love. "Amen I say to you, unless you be converted and become as little children, you shall not enter the kingdom of heaven." Here is the lesson in humility. "Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you." Here is the ground of hope. "Let not your heart be troubled, nor let it be afraid." Here is assurance of peace. "Greater love than this no man hath, that a man lay down his life for his friends." Here is the truest word of Truth, here is the spirit that can bring forth life from death.

To teach a child how to plant a tree or shrub, to watch over and tend it, to be solicitous during the scorching days of summer lest it wither, and during the wintry cold lest it freeze and die, to take the necessary precautions to prevent these calamities and at last to find his reward by seeing the object of his care put forth new leaves and buds of promise, is to cause him to feel one of the keenest yet purest pleasures of human experience.

A student who has learned to observe and describe so simple a matter as the form of a leaf has gained a power which will be of life-time value, whatever may be his sphere of professional employment.

Intelligence tests are the latest addition to the study of psychology, but they must be carefully "nursed" before their application can be generally applied, according to Rev. Francis P. Donnelly, S. J., of Boston College, author of a treatise on the "Philosophic Basis of Mental Tests."



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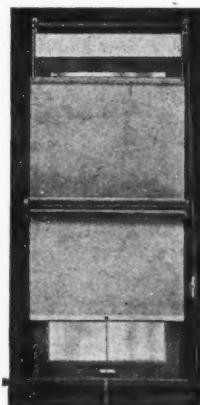
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MODERN EVENTS ASSOCIATED IN THE TEACHING OF HISTORY.

By Sister M. Angela Brennan, O. M.

Some years before the Great War, at a meeting of Public School Superintendents, Principals of High School and Presidents of Colleges and Universities, the subject of teaching History, Ancient or otherwise, was earnestly discussed. The result was the Committee appointed to tour Europe to visit the Educational Institutions to compare each with each and report, on the return of the Committee to America.

When this European delegation reached this country, this matter was officially referred to the body of men who had projected the enterprise, with the result that they had the report published in the form of a book. This was soon put in circulation throughout the country.

Like many inestimable works, this book, at present writing, seems to have dropped out of the reach of the public. Perhaps it attained its object and so died a natural death; or, perhaps, as is often the case, it was not appreciated by the public at large.

Its keynote was the necessity of a through knowledge of history as far as the young student could assimilate its study in his course through High School. It argued that our so-called graduates of Public Institutions fell far below the standard of culture aimed at and achieved by European students of the same grades.

The Catholic Schools, following as many of them do the course of study presented by public institutions, came in for the same criticism.

According to the statistics presented by this report of the Committee of five or seven, Germany and France in the study of History, were far ahead of England, and, as for America, she fell far below the mark. History played but a small part in the curriculum of the American Schools. The conclusion drawn from this was, we were lacking in the culture which is the essential mark of the educated.

From this conclusion came the resolution of the originators of the plan to counsel the Public Institutions to make every effort to insist that more time be daily devoted to the teaching of history. This was done, not without objection on the part of teachers.

For those in charge of educational institutions often hear that history is hard to teach because the pupils are stupid. Are they? What is stupidity—a state of mind in which exists sluggishness, slow mental action, an inability to grasp the new. But does that really exist?

May not the apparent inability to grasp the subject matter studied be a physical handicap, which when removed will give the mind of the hampered one an opportunity of working?

Many a supposedly weak student undergoing a trivial operation on eyes, nose or ears suddenly wakes up and is a veritable surprise to his teachers.

Some time back the Catholic Institutions would have been astonished had they been reminded that their task in the class was something more than hearing lessons; now they are beginning to realize that it is the duty of the individual teacher to find out the reason if possible why lessons are not mastered, and if this investigation shows a physical de-

fect to report it.

There may be an exceptional case where the mind apart from any bodily trouble, is lacking in the power to grasp, but these examples are few and far between. The apparent stupidity that is often seen in students is simply a case of inattention because the interest is not on the subject studied. Or it may come from a want of mental drill in the bringing back of things seen and read about. Whatever may be the trouble of the class there will be no success in the teaching of Ancient History until that trouble is removed.

To the ordinary High School pupil, in daily attendance with the main purpose to get through, to reach a certain passing mark, with the ultimate aim of going into some business, the study of history is especially tedious. What is its use? Who cares about a race long gone? How does the study of history teach the student to earn a living? Cut it out of the curriculum, or at least shorten the time devoted to the study of it. Give some live topic. How does one know but that Ancient History is a bundle of falsehood? And so on through questionings interminable.

What is the answer to all this? How can the earnest teacher interest the ordinary class of ordinary High School pupils? What incentive can she offer? The fundamental answer to all these questions is to interest them.

One thing to develop this interest, and on which detail this article will have special bearing is to show them that history, Ancient or Modern, should not be learned as an isolated subject.

All studies on the curriculum, with the exception of Mathematics, may, in the teaching of them, be impressed and illuminated by the judicious use of associated ideas, history more especially than others.

Take as an illustration, the case of Grecian History; the class, we will say, has reached the Persian Wars with Greece; teach that period as an isolated subject that the Persians, an Asiatic race, the rulers of the then known world, attack the Greeks, and let it go at that, the class will have but a hazy idea of the subject.

But make each individual student by drawing maps, clumsy though they may be, able to grasp the topographical aspect of the different countries, teach them to understand the racial difference more important than the difference in dress, although the latter carries weight, then ask if there is any likeness in the race struggle of today in Europe?

Draw the student's attention to the differences that still exists,—bring in the subject of Turkey, an Asiatic race whose proper home is in Ancient Asia Minor, show how she in this last "Great War" was forced out of Europe from her close neighborhood with Greece, back to her former possessions as they existed in the time of Grecian History of 500 B. C., making the class understand the names of races and countries change with different epochs of history; go on to show that modern Turkey, again triumphant and back into Europe, is trying at the present era to again dominate Greece.

Or, take the question of government; the making of a Constitution; the student who has finished the study of history, knowing the beginning, the changes, the additions, the abbreviations of the Constitu-

tions forming the government of the various countries, and still believes the government of the United States and its Constitution, to be an accepted fixture,—has not been well taught.

No ancient history presents more lights on the fluctuations of government in general than does the history of Ancient Greece. Studying the growth and decay of the latter, and comparing it with the Amendments and the possibilities of ours, broadens the view point of the student and puts an impulse of genuine pleasure into an otherwise very difficult subject to appreciate.

One of the reasons why some teachers of history fail in exciting interest is because they do not make every effort to awake in each pupil an interest or to find out the particular future aim in life of each, or if there be no aim, they do not try to study the trend of mind, and to work on the individual disposition.

With the healthy boy, an admirer and firm believer in his loved America, the course is easy; explain to him the growth of citizenship; to the girl, offer the possibilities of this study making her a better voter. To the student, boy or girl, keen on money, illustrate the struggle in Ancient Greece between the rich and the poor, a parallel case of our "labor and capital"; show that the weakness of Athens was that her "culture was based on slavery"—West; explain that the country whose riches come from the enslavement of its brother-man is doomed to be short-lived;—Athens was great in its supremacy only seventy odd years; refer to the ugly blot on our democratic escutcheon,—slavery—; explain the leaps in progress made in the United States since the wiping out of that stain; incidentally here, you may anticipate the study of Ancient Rome, and tell that one, an important one, of some of the reasons for the fall of that country was Slavery.

To the adventurous, roving disposition, the growth of the Athenian Empire and its decay will have a strong appeal, and when the teacher draws a parallel case of the British Empire and the possibility of our United States Empire, if not here already,—there can be no want of interest. Perhaps, in the cause of order, there may too much.

A noisy interest as has been explained in a foregoing article, is not always an evil. The classroom, if it fulfills its office, is a work-shop, and the latter is not quiet if the workmen are at their labor. There is nothing more appalling to the born teacher than a class-room in dead quiet; there is no thought in evidence in that room. Of the two, if order must be sacrificed for interest,—get interest.

One of our most famous scientist of the West is remarkable for the noisy work of his students, but anyone on a visit to his class-room, with half an eye can take in the truth that his students, as they express it, "Get there." It goes without saying that this special University teacher is not a man of nerves,—nerve? yes. He dares to let the class go, but on the instant the command is given the students are all "attention." Needless to say, he is a teacher in a thousand. He possesses the key to intensive study—interest.

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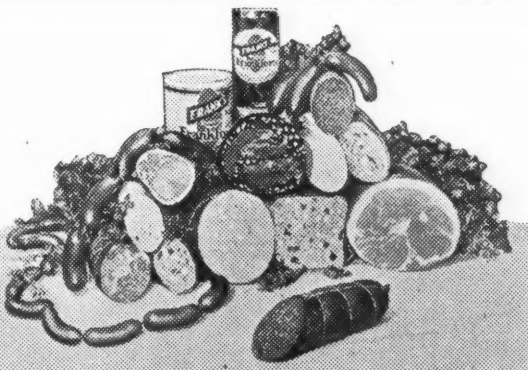
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history teacher making use of Political and Scientific and literary current events in connection with Ancient or Modern History, may get a like result—intensive interest.

It is safe to say there is hardly a boy or girl attending our Public Institutions today who has not heard about the "League of Nations." Many of them know that some of the candidates for the Presidency are going to make this question an issue of the election.

How about the Achaean League or the Confederacy of Delos 478 B. C., and our League of Nations? Of course, the student will object that the Ancient League of Greece was made up of union Ionian islands or cities, and the "League" embraces nations.

With that point of difference, can it not be shown that in rise, growth and decay or disintegration, they are alike? Just at this juncture an up-to-date boy will inform the teacher the "League of Nations" is triumphant, all that it needs is the entrance of the United States.

Without going too deeply into political issues, the teacher may induce the student to look up the result of the "League." Any periodical or other reliable sources may point the fact that just as mutual jealousy, selfish interest caused the disintegration of the Confederacy of Delos; so has it worked in the "League of Nations."

"The Allies meant to make the Union Perpetual," but no League that has been founded on purely natural principles has lived beyond a short period.

There is hardly a history used in the schools today that does not emphasize the method of teaching Ancient History in connection with Modern Current Events; but owing to the fact, the distance to be measured in the year's semester is so great, the truths to be studied, so many; the teacher frequently fails in her work of correlation, and current events are as far as the pupils are concerned relegated to the background. It is a mistake. It is better to fall short a few pages, and by so doing emphasize the need of history learned in conjunction with modern happenings.

It may be of interest to the busy teachers unable to give much time to research work, that the full text of "League of Nations Covenant" is to be found in the Literary Digest of Oct. 13th, 1920—and about that time, further literature on that subject may be read in the Independent and N. Y. Times, Current History Magazine.

If teachers have the time once a week to read the leading articles in Current Events, Looseleaf Current Topics, the Forum, the New York Times, North American Review, Review of Reviews, Literary Digest, the Independent, The Century, Current History Magazine, the Truth, and for Irish history, the Irish World and Monitor; for Catholic Facts, the N. C. W. C. Bulletin—they will find that an assimilation of these editorials and a reproducing of them during the week will very materially add to the interest of the Ancient History class.

The trouble with religious teachers is they do not read enough to keep in touch with the trend of modern thought—they are not merely teachers of studies listed on the curriculum, they are above all molders of characters—teachers of religious truth—. How can they fulfill these obligations, how can they fit these pupils for the future life in the world, if they, the teachers, are ignorant of the world's mode of reasoning, its important issues, and its judgments, often false?

This can only be obtained by association with the world, an impossibility with the religious teacher, or as this article advises, reading and reading deeply.

ANNUAL REPORT OF CATHOLIC EDUCATIONAL ASSOCIATION.

Varied and valuable are the contents of the 642 pages of the issue of the Bulletin of the Catholic Educational Association bearing date of November, 1923, which contains the Report of the Proceedings and Addresses of the Twentieth Annual Meeting, held at Cleveland last June.

The attendance at the meeting was large, and there was evidence of determination to keep the standard of Catholic educational establishments of all grades fully up to the reasonable requirements of the times and not below those of the best Catholic educational traditions. The papers read at the gathering contain information of importance to every student of education.

* * *

Notable papers read at the general convention were that by Rev. Peter C. Yorke, D. D., on "The Catholic Parish and the Parish School", and that by Rev. Paul L. Blakely, S. J., on "Freedom in Education". A fine paper on "Catholic Scholarship" was presented by Rev. John J. Wynne, S. J. Among the stimulating addresses delivered in the meetings of the Department of Colleges and Secondary Schools was one by Rev. Albert C. Fox, S. J., President of Marquette University, Milwaukee, whose subject was "Lessons of Disillusionment".

Other papers of interest were those of Rev. Gerald C. Treacy, S. J., on "Collegiate Ignorance"; Clyde de Furst, Litt. D., on "Standards"; Rev. Thomas I. Gasson, S. J., on "Some Problems of Standardization"; Rev. Joseph Reiner, S. J., on "Social Sciences in the College Curriculum"; Rev. Edward F. Garesche, S. J., on "Training for the Lay Apostolate", and Sister Mary Joseph on "The Religious Teacher in the College".

Papers read in the Secondary Education Section which were followed by discussion were: "Readjustment of the Time Element in Education", by Rev. Charles M. Ryan, S. J.; "The Philosophic Basis of Mental Tests", by Rev. Felix M. Kirsch, O. M. Cap.; "Teaching Religion in the High School", by Rev. Joseph A. Dunne, S. T. L.; and "General Principles of the Catholic High School Curriculum", by Rev. Henry M. Hald, Ph. D.

Catholic periodical literature, Catholic books in Catholic high schools and colleges, the need of professional standards in library work, instruction of students in the use of books and libraries, and faculty co-operation in library activities were the subjects of papers read at the meeting of the Library Section.

The Parish School Department's programme of papers and discussions brought out practical suggestions on a variety of important topics, including "The Young Teacher's Problems", "Aims of American History in the Catholic Schools", "The Teacher as a Social Worker", "The Practice School in the Catholic System", "The Technique of Questioning", and "The Catholic Teacher's Role in the Fostering of Vocations". The concluding paper read in this section was by Rev. F. Joseph Kelly, Mus. Doc., who showed "Why Music Should Form a Part of the Curriculum of Studies in Our Schools".

Interesting contributions to the subjects considered in the Superintendents' Section were made by Rev. Augustine F. Hickey, Rev. Charles F. McEvoy, Rev. Joseph V. S. McClancy, Rev. George Johnson, Rev. Edwin V. O'Hara, Brother Callixtus, F. S. C., and Father McClancy, the last-named speaker taking for his topic the problem of the Catholic high school.

In the Conference of Religious Superiors most of the papers were by Sisters, the subjects being timely and the treatment practical. Rev. Edwin V. O'Hara, LL. D., explained the Oregon School Law and Rev. George Johnson, Ph. D., discussed "Some Fundamental Principles of Catholic Education," from the standpoint that discretion should be used in copying secular methods in the Catholic schools.

* * *

Much of interest and value to all who are concerned in educational theory and practice was dealt with in a helpful manner at the meeting and is accorded space in the report but cannot be even passingly referred to in this place, for lack of room. What can be done, however, is to lay stress on the importance of procuring and reading the report itself, which is issued from the executive office of the Catholic Educational Association, 1651 E. Main Street, Columbus, Ohio.

TRAINING FOR LIFE.

(Continued from Page 307)

During the great war, I had occasion to visit a number of the camps, sometimes to give a Mission, sometimes to address a gathering of the soldiers, and I was often impressed by the extraordinary opportunity given by the assembling of so many Catholic young men in these cantonments to survey and appreciate their characteristic good qualities. The remarks of the chaplains who were brought into such intimate contact with the men, were particularly illuminating. At one of the greatest of the camps, the chaplain said to me, "The graduates of the parish schools, whom we get here by the thousands, are the greatest monuments to our teaching Sisters that ever could be. I can tell," he continued, "as soon as a boy gets to camp, whether he has been in the hands of the Sisters, or no. If he has, he is friendly and respectful to the priests, he comes and offers to serve Mass, he shows a pride in his faith, and it is easy to get him to come often to the Sacraments. But too many of the boys who have had no such opportunities are ashamed of their religion, or at least ignorant of it. They keep away from the chaplain. They are embarrassed if asked to serve Mass or Benediction. Here in camp we see," he concluded, "the influence of our parish schools."

It is easy to realize how these traits in the former pupils of parish schools come directly from the influence of their teachers. If those same pupils do not possess the other desirable qualities which we are about to mention, we do not mean to infer that it is for want of the corresponding virtues in their teachers. Rather it is because not enough provision is made in our present system to convey to the pupils what their teachers possess in these regards, but do not sufficiently communicate

Let us take, first of all, the spirit of active self-sacrifice for the benefit of Catholic organizations and activities. It is quite clear that one of the most characteristic virtues of Catholic teachers is precisely their spirit of self-sacrifice and zeal. Yet one often hears the observation that Catholic lay folk are not as ready as might be expected to take up their part of the new burdens of the Church in the way of organized activities. It is hard at times to find leaders for Catholic enterprises. The spirit of self-sacrifice even among the graduates of Catholic schools leaves something to be desired.

Now here is a point which should give Catholic teachers occasion for some very serious thought. Respect for the priests and willingness to attend Mass and frequent Sacraments are virtues which the children take by a kind of holy contagion from their teachers. The very spirit of reverence and faith of the teacher communicates itself to her charges. In regards, however, to self-sacrifice, and zeal, the case is not the same. Strange as it may seem, the very self-devotion of the teacher may beget in the children a certain selfishness and unless some special means are used to train them to self-sacrifice, they will be spoiled, so to say, by the very care and devotion which are lavished upon them.

We sometimes see the mother of a family who is so serviceable and self-sacrificing that she actually spoils her children. She does everything for

them and demands nothing in return and by consequence they come to consider themselves as entitled to every care and independent of every responsibility. This is cruel kindness. Our poor human nature is so constituted that it will grow selfish by indulgence and needs the tonic of discipline to make it unselfish and thoughtful of others. No wit is possible for a Catholic teacher to make the same mistake as the over-generous mother of a family and to do too much for her pupils while demanding too little from them in the way of personal self-sacrifice. Nor do we speak here of lessons merely. We have in mind also those small exercises in self-denial and generosity possible even to children in the lower grades, like work for the Missions, interest in the poor, efforts for Catholic literature and other altruistic exercises which we shall develop later on.

Some teachers may be inclined to make light of such little exercises of self-denial and to think it is not worth all the trouble to get children to practice themselves in the small and trifling things which are all that they can do in behalf of others. But these teachers, if such there be, fail to realize surely the great results in after life of this early training. Queen Blanche of Castile used to take the little king, Louis, and fill his hands with alms for the poor so that he might himself give largess to the afflicted and learn in his tender years the virtue of charity which shone so brilliantly in his after life. So many other wise mothers of saints have laid the foundation of great holiness in their children by training them in their tender years to works of personal charity.

If we may descend from these exalted examples to a somewhat humorous comparison, we shall recall what a Missionary to Alaska once related about the training of the hardy Eskimo dogs who can drag, each his hundred pounds weight at a lively clip for many hours a day over the rough snow. When these dogs are little puppies, so the Missionary said, the drivers tie about their necks with a thong a small bit of ice or bone which the puppies have to drag about with them wherever they run. As they grow larger, the burden is increased and so they become used always to carrying a load. When they are full-grown and put in harness the muscles developed by their constant dragging of a burden stand them in good stead during long travels over the trails.

It is hardly necessary to apply this comparison. If the little puppies, instead of being taught betimes to carry a burden, were cuddled always in their master's arms and saved the trouble of walking, they would grow up quite unfit for dragging a load. The master, if he were tender-hearted, might find much more pleasure in carrying them about, than in making them learn to walk themselves and to pull a weight besides. But weights must be pulled and burdens borne and there is no time like puppyhood for giving good habits betimes. It is not so much what is done in their behalf as what they do for themselves that teaches the young to carry the burdens of after years.

Editor's Note: This is the first of a series of articles which Rev. Edward F. Garesche, S. J., will specially contribute to the Journal. The eminent author is widely known among religious generally, who will appreciate this feature of The Journal.

THE TEACHING OF RELIGION.

Revealed Truth in its Historical Aspects.

By Rev. C. Bruehl, Ph.D.

Revelation does not present itself to mankind as an abstract and theoretical doctrine; it has worked itself out in historical form. It came in a dramatic way. It has unfolded itself as an economy of life, as a significant historical process. In it fact and word are intimately associated and the one teaches as well as the other. Revealed truth is as much embodied in concrete facts and historical happenings as in systematic propositions. There are facts and persons that have a doctrinal significance and a typical meaning. Consequently, doctrine and history in revelation are closely connected. The historical and the theoretical element cannot be dissociated and divorced. Without the background of history revelation would lose its concrete form and become nebulous and unsubstantial. Revelation is historical and, accordingly, must be taught historically. The teaching of the progressive history of revelation must go on simultaneously with the exposition of the theoretical content of revelation. Thus a place is vindicated for biblical teaching in religious instruction.

So far there is agreement. But when the question of the relative position of the historical and doctrinal element arises, there is divergence of opinion. Some insist that the historical element must occupy the foreground in catechetical instruction, in other words, that Christian doctrine ought to be taught through the medium of history. The opponents of this method assert that the historical element must be subordinated to the theoretical and that biblical teaching must be merely subsidiary and complementary. The question is to be decided on a two-fold basis: the nature of Christian doctrine and the didactic exigencies of the case.

Didactic considerations favor the view that Biblical teaching should be made accessory to the systematic exposition of faith. History offers excellent illustrations by which truth can be exemplified and rendered impressive; but as an instrument of teaching a system of truths it is inadequate. That holds also good of the Bible; it furnishes beautiful and helpful illustrations and abounds in instructive examples; but it was not intended to be an instrument of teaching. Its casual and unsystematic character unfit it to be a text that could be the basis of doctrinal exposition. To make the Bible History the textbook to be followed in catechetical instructions would be practically impossible. No teacher will make the attempt to teach any science through the history of that science. It would be a very roundabout way. It would be equally absurd to try to teach revealed truth through the history of revelation. It is quite evident, then, that the Bible cannot occupy the center of religious teaching; for, in that case, a systematic exposition of revealed doctrine would never be achieved. Doctrines would remain without proper correlation and no comprehensive view of the sum total of revealed truth would be obtained by the child. Didactically we would have to set this down as a very serious disadvantage. Hence, pedagogical expediency suggests that a more systematic text than the Bible be sought as the basis of religious instruction.

An exclusive historical presentation of religious truth has only few, if any, advocates at the present time. The inherent disadvantages of this method are too patent. They are clearly set forth in the following passage: "By confining himself to a historical presentation, the catechist would scarcely succeed in inculcating the fundamental doctrines of faith in all their completeness, in expounding the several notions and dogmas with distinctness and clarity; and yet this is of paramount importance in our day, if Catholics are to meet the innumerable attacks and distortions leveled against them by unbelief and heresy. On the other hand the historical method must needs also give rise to many repetitions." (The Theory and Practice of the Catechism. By Dr. M. Gatterer, S. J., and Dr. F. Krus, S. J.; translated by Rev. J. B. Culemans; New York, Frederick Pustet & Co.)

It is also well known that the historical method requires much time. That fact taken by itself would rule it out in our case; for the time allotted to religious instruction is notoriously inadequate. Time saving methods are, therefore, absolutely necessary, if we wish to cover the whole subject at all. Systematic teaching saves time and labor;

it is this that we will have to adopt in our religious instructions under the pressure of circumstances. With the historical method we would not get very far and discover, to our consternation, at the end of the course, that we had only touched on a few points of doctrine and that a vast field still remained unexplored. Besides, I am afraid that the historical method would encourage desultoriness and open the way for subjectivism. In view of these considerations, we can readily understand why the historical method is now championed with less enthusiasm and conviction than some time ago.

It is ill advised to approach the teaching of religion from the historical point of view, because the religious teacher is the mouthpiece of a living Church whose word is the immediate rule of faith. The office of the teacher is to apply to his hearers the living tradition which is now going on and which is expressed by the authoritative magisterium of the Church. The systematic form of teaching is by far more in harmony with the Catholic concept of faith than the historical method. The Church from the outset created certain formulas that contained the substance of faith that was to be taught to the faithful. In the early teaching of religion, the Bible played an insignificant part. The faith was propagated through preaching and oral instruction. The Bible never was considered as a text; it was resorted to as a storehouse of argument and a source of edification and inspiration.

Nor can the Bible be made the exclusive text for religious teaching, because it does not contain the totality of revealed truth. Of equal authority as the Bible is Tradition. To appeal in teaching religion only to the Bible would be tantamount to ignoring this other source of Divine truth. The very nature of Christian truth, therefore, disowns the historical method. In the instruction of the faithful the living voice of the Church must be heard, and this speaks through the formulas and symbols of official texts that at various times are put forth by the legitimate authorities.

Though we cannot concede to the Bible the central place in religious instruction, we do assign to it a very important place. Its pedagogic and didactic value must not be underrated. Even as the preacher so also the catechist should make frequent and abundant use of biblical illustrations and quotations. If this is not done the instructions will become dry, uninteresting, abstract and unconvincing. Nothing is more helpful to the child than an object lesson which embodies an abstract truth in visual form; the Bible does just that for the abstract religious truths. It links these truths to definite persons, associates them with certain places and connects them with stirring and dramatic events which vividly and strongly impress themselves upon the memory. Some truths appear only in their right perspective when they are placed in their historical setting. The Bible, therefore, must be considered an extremely valuable adjunct to religious instruction. It may be useful to gather one's illustrations from the realm of nature; to borrow them from the sphere of daily life; to take them from human history; but none are so telling, none so appropriate, none so suitable for the purpose as those gleaned from the pages of the sacred record. They have more illuminating power, more convincing strength, greater persuasiveness and a more compelling authority. There is an authentic character about them which illustrations culled on the field of profane learning do not possess. With a fine appreciation of the force of the Biblical illustration Bosquet writes: "Combine with your instructions historical narratives from Holy Writ or from other reliable sources. Experience teaches that these exercise an influence all their own; while keeping up attention, they have always proven the chosen means to make children learn religious truths lovingly and willingly. When therefore you wish to instruct them concerning a mystery or a sacrament, let your instruction be preceded by the recital of the circumstances in which the mystery took place. Be careful to present the facts clearly and vividly. Endeavor to captivate the senses of the children to reach through them their minds and hearts." (Pastoral Letter introducing his catechism to the diocese.)

If thoroughly shot through with biblical references and well selected Bible stories, the catechetical class will assume a different complexion and more pleasing aspect. It will take on the appearance of rich old tapestry de-

(Continued on Page 332)

HUMOR OF THE SCHOOL ROOM.

Magic Power Needed.

The new teacher was having a bad time of it. The class seemed incapable of answering the easiest question.

"What is a person called who steals?" asked the teacher persuasively.

There was no answer.

"Now, Herbert," said the teacher, "suppose I was to put my hand into your pocket and take out a dollar, what would you call me?"

"A magician!" replied Herbert, with conviction.

Important Detail Wanted.

"The examination questions have been entirely arranged and are in the printer's hands," said the professor. "Is there any other question?"

"Who's the printer?" came from the back row.

Incragible In Spite of Petition.

"You heard me say my prayers last night, didn't you, nurse?"

"Yes, dear."

"And you heard me ask God to make me a good girl?"

"Yes."

"Well, he ain't done it."

The Solution of the Problem.

The professor was trying to demonstrate a simple experiment in the generation of steam.

"What have I in my hand?" he asked.

"A tin can," came the answer.

"Very true. Is the can an animate or an inanimate object?"

"Inanimate."

"Exactly. Now, can any little boy or girl tell me how, with this tin can, it is possible to generate a surprising amount of speed and power almost beyond control?"

One little boy raised his right hand.

"Well, Tommy?"

"Tie it to a dog's tail!"

Strangled by Chords?

"Excuse me," said the detective, as he presented himself at the door of the music academy, "but I hope you'll give me what information you have, and not make any fuss."

"What do you mean?" was the indignant inquiry.

"Why, that little affair, you know."

"I don't understand."

"Why, you see, we got a tip from the house next door that somebody was murdering Wagner, and the chief sent me down here to work on the case."

He Learned Something.

The head of a coal firm, irritated beyond endurance at a driver's blunder, told the man to go to the office and get his pay and not come back. "You are so confounded thick-headed you can't learn anything!" he shouted.

"Begorra," answered the driver, "I learned one thing since I've been with you."

"What's that?" snapped the other.

"That seventeen hundred pounds make a ton."

Expounding An Impossible Theory.

The grammar-school principal went from room to room explaining what to do in case of fire. The pupils listened with respectful attention until he came to final instructions, then smiles and giggles disturbed the principal's serenity. "Above all things," he said, if your clothes catches fire, remain cool."

Fiddling With History.

"Who fiddled while Rome burned?" asked the school-master.

There was a painful silence ;then came a voice:

"Hector, sir!"

"No, not Hector. Try again."

"Towser, sir!"

"Towser! What do you mean?"

"Well, if it wasn't Hector or Towser," said the voice, aggrievedly, "it must have been Nero. I know it was somebody with a dog's name."

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EDITORIAL COMMENT.

(Continued from Page 308)
 may be added that Frank H. Vizetelly, Managing Editor of the New Standard Dictionary, recently wrote that: "Every year we turn out from our public schools boys and girls who have about as much idea of English spelling as a Petagonian." Some one remarked that if every American had as difficult a name to spell as Mr. Vizetelly, no wonder the way of the speller would be a hard one.

English from the President Down.

A writer in a late number of the Boston Transcript gives an interesting account of some old and new words in use in parts of New England, especially about that region from whence President Coolidge comes. It will be curious to note whether he will use any of these words so common in his early days. Scanning some of his printed words, there is no sign of any such use. However, one may risk the observation, that in conversation, now and then he may drop a word redolent of the Vermont hills and valleys, though this may not occur very often, as he is known among his intimates as "Silent Cal", or as a wagish Washington journalist put it: "Coolidge uses his ears more than he does his tongue." Still this is a very good phase of disposition in a public man, as years ago Chaucer said:

"The firste vertue, sone, if thou wilt lerne,
 Is to restreyne and kepen wel thy tonge."

Well, that is not a sample of modern spelling, but easier to understand than some words used in country parts of New England. Here are a few as mentioned by the Boston Transcript writer. The word "Tunket" is quite commonly used, as we have heard it more than once in the border territory along the line of Massachusetts and Vermont. "What in tunket did he do that for?" Though it is said to be a word of doubtful meaning, we think not, it is simply a corruption of thunder, what in thunder did you do that for? These cold mornings, if you heard some one say: "I am quite cribby this morning," you might be puzzled, but it means the same as chilly. "No get up and go", means a slow and indolent person.

A cross child is said to "kick and stram". Stram meaning in old English, "to recoil with violence and noise."

Does "smutter" or "smudder", meaning smoke from fire or dust, come from smother? Why "gorm" in place of awkward? "A great, gorming lummo". Also he "gormed" into the dish (gourmand?). The "old seed-folks" are ancestors. A "mug-gid" day is muggy. A person who hurries is said to "flax around", American "for bestir one's self", according to the Oxford Dictionary.

"Stiver" is an old English expression, meaning to stagger or walk with difficulty: "So tired he could hardly stiver." "Traipse", also an old English word, means "to tramp, plod, walk wearily, trudge."

A "cropping" person is one who is

stingy, penurious, or "nigh" (is it from cropping closely?). The word is in the old English Dialect Dictionary. "All stived up" is close, stuffy from "stivy"; "to hive", or hived up, means cramped, crowded, stuffy. "Old trollock", means trash, but it is derived from a provincial English word meaning "an old garment, especially an old coat".

After all is said, the English language is a wonderful composition of sound and sense.

THE HOLY MAN.

(Continued from Page 305)

"I did not observe the Baby. But the Promised of Nations cannot be in that cave. The man there—he calls himself Joseph—was eating bread with unwashed hands. He observes not the traditions of the ancients."

COMPENDIUM OF ACADEMIC RELIGION.

(Continued from Page 316)

2nd. A Creed is a summary of the principal articles of faith professed by a Church or a community of believers. In this sense we say the principal creeds of the Catholic Church are;

- (a) The Apostles Creed.
- (b) The Nicene Creed.
- (c) The Athanasian Creed.
- (d) The Lateran Creed.

THE TEACHING OF RELIGION.

(Continued from Page 330)

signed after some beautiful and attractive pattern that cannot catch and hold the fancy and engage all the faculties of the child. To renounce the use of the Bible stories is to deprive oneself of the most effective means of rendering religious instruction captivating and fruitful. Without frequent recourse to the Bible and generous use of the historical narratives that are so well calculated to become the vehicle of moral truths, the catechetical lesson remains a jejune and arid affair that is unable to make an appeal to the child and that will leave it uninterested and indifferent, if not actually disaffected. The Bible puts life, substance and color into religious teaching. It clothes the bony skeleton with organic tissue and living flesh. It adds beauty to truth, and makes what otherwise would address itself only to the intellect grip the entire personality.

Everything in our destiny is associated with intellectuality. Our Lord's mission was to teach; God, according to our philosophy, is Pure Intellect; the gifts of the Holy Ghost bestowed in Confirmation number Knowledge and Wisdom, and the Beatific Vision, which is the end of all our efforts, is another name for glorious intellectuality.

Rev. James H. Cotter, A.M., LL.D.

From our Faith in the Resurrection, we have our hope that one day we ourselves shall be victorious over sin and death, through the merits of the eternal Son of God, Who not only died for us, but rose again, giving us His pledge that our salvation is secure if we are faithful and true to Him and to His teaching.

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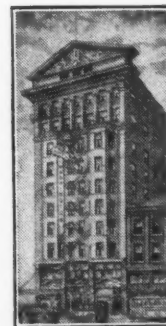
Esthonia	sippio	Ruthene
aerograph	askari	broadcast
Blue Cross	cyper	agrimotor
rotogravure	stellite	Devil Dog
Air Council	sterol	hot pursuit
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First Message of the President.

President Coolidge's first message to congress was most favorably received. It is strong by reason of its simplicity and comprehensive scope. The following excerpt on education is worthy of special note:

"Having in mind that education is peculiarly a local problem, and that it should always be pursued with the largest freedom of choice by students and parents, nevertheless, the federal government might well give the benefit of its counsel and encouragement more freely in this direction.

"If any one doubts the need of concerted action by the states of the nation for this purpose, it is only necessary to consider the appalling figures of illiteracy, representing a condition which does not vary much in all parts of the Union. I do not favor the making of appropriations from the national treasury to be expended directly on local education, but I do consider it a fundamental requirement of national activity which, accompanied by allied subjects of welfare, is worthy of a separate department and a place in the cabinet. The humanitarian side of government should not be repressed, but should be cultivated.

"Mere intelligence, however, is not enough. Enlightenment must be accompanied by that moral power which is the product of the home and of religion. Real education and true welfare for the people rest inevitably on this foundation, which the government can approve and commend, but which the people themselves must create."

Public School Pupils Taught Religion.

Religious instruction was introduced last month as a part of the programme of the city of Minneapolis, Minn., schools. About 700 pupils, in four groups, received religious instruction for the first time in the history of the city. If the experiment is successful, officials stated, religious instruction will be extended gradually to include all the city schools.

The schedule adopted by the board of education and the Minnesota Council of Religious Education provides for excusing boys and girls of three schools for half-hour periods twice a week to permit them to receive religious instruction in churches nearby.

Christian Brothers' Census.

Statistics published by the Brothers of the Christian schools indicate that the congregation this year has 824 schools outside of France with an enrollment of 210,500 pupils.

More than half of these establishments are in Europe: 427 with 91,000 students.

America has 282 schools with 81,000 pupils. Africa has 55 schools with 15,000 pupils. Asia has 53 schools with an enrollment of 21,300. Australia has six schools with 900 pupils and the Philippines have one school with 400 pupils.

The French Government has presented a project urging the reconstitution, in France, of the Missionary Institute of the Brothers of the Christian Schools.

BRIEF NEWS NOTES.

Educational week was marked at St. Louis University by the announcement made by the Rev. William F. Robison, S. J., the president, that a plan has been completed by which the University will be able to educate without charge, 2,000 students. It is stated that 1,000 of these would be accommodated in the high school department and the other 1,000 in the college department. The plan has been under consideration for two years and it would make the high school and college departments as free to students as the public high schools and State university.

The presence of mind of the Rev. John J. McCarthy and the heroism of the Sisters at St. Joseph's Home for Negro Orphans, Eleventh and French streets, Wilmington, Delaware, averted a panic on Wednesday evening when the explosion of two boilers in the basement of the home rocked the entire four-story structure and shattered the windows in all the office buildings nearby.

Fire of unknown origin destroyed St. Rose's convent, La Crosse, Wis., motherhouse of the Franciscan Sisters of Perpetual Adoration on Sunday, Dec. 2, with a loss of \$175,000. Sister M. Ledwina, 70, one of the oldest religious in the order was burned to death in the disaster.

At the request of the American Legion, Representative Celler of Brooklyn introduced in the House of Congress a resolution to make "The Star Spangled Banner" the official national anthem. "We have had many stirring songs born of our various wars, but none have abided with us as long as 'The Star Spangled Banner,'" said Mr. Celler.

The Archbishop of Liverpool has served an ultimatum on the church choirs in the archdiocese which do not conform to legislation on church music. He has cautioned offenders in this regard that they must conform or disband.

The Montreal, P. Q., Catholic School Commission is to ask powers from the Quebec Legislature at the coming session to borrow \$6,000,000 for the purchase of land, the construction of schools and residences for the staffs. The special law to be presented will provide authority to levy a school tax on Catholic property owners of not more than one cent in the dollar. Loans contracted and their renewals, sales of land, schools, residences and any real estate, and other purposes are also covered.

That a Catholic high school had a better 1923 year-book than any other high school east of the Mississippi is the verdict of the judges in the National Yearbook contest conducted by the Art Crafts Guild of Chicago, Ill.

The prize, a beautiful silver loving cup, was awarded to the "Centripetal" of Central Catholic High School of Toledo, Ohio, as winner of third place in class one, which includes all high schools in the United States with an enrollment of over 500.



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The Catholic Readers, Book Two. By Rev. John A. O'Brien, Ph.D., Director Catholic Foundation, University of Illinois; author of "Silent Reading." A revision of the Elson Readers, Book Two, by William H. Elson, author of "Elson Good English" Series, and Laura E. Runkel, Principal Pattison School, Superior, Wisconsin. Cloth, 436 pages. Price..... Scott, Foresman & Company, Chicago.

The religious and ethical value of the books in this series makes them unique, but it is only one of their merits. As teaching books they are unsurpassed, while it would be difficult to conceive of any device by which text-books could be made more attractive to pupils than these are. The truths of the Catholic faith are presented not in an abstract manner, but in such a way as easily to reach the understanding of the pupil. Thus introduced, at the age while character is forming, they will constitute a powerful influence and remain a precious possession while life endures. The large amount as well as the variety and uniform excellence of the reading matter which the book contains is worthy of note. Teachers looking for project material will find it plentiful in this book. Judged by any test experienced educators may think of applying, the Cathedral Readers will be found to occupy a very high place. It would be invidious to conclude this notice, brief as it must be, without reference to the helpfulness of the Teacher's Manuals accompanying the series, which embrace daily lessons plans from the first day of school, beginning with pre-primer work; detailed plans for every selection in the series; complete treatment of phonetics; games for drill; dramatizations; songs; and detailed suggestions for supplementary work. The price of the school edition of the Cathedral Reader, Book Two, which contains 240 pages (Teachers' Manual not included) is 68 cents net.

Introduction to Social Service. By Henry S. Spalding, S. J., formerly Professor of Ethics and Sociology at Loyola University, Chicago, and St. Xavier College, Cincinnati; member of the American Sociological Society, etc. Cloth, 232 pages. Price..... D. C. Heath & Company, Boston.

The clergy will find this a valuable book; so also will teachers, lawyers, physicians and hospital nurses, as well as intelligent readers in general. It is, in fact, a book for all who would become more efficient in those social duties which are incumbent upon every member of society. The book is written from the viewpoint of Catholic ethics and Catholic interpretation of social life.

Cheerful Children. A Book of Verses.

By Edmund Vance Cook. Illustrated by Mae Herrick Scannell. Cloth, 91 pages. Price..... Beckley-Cardy Company, Chicago.

The idea that children like musical and rollicking verse will startle no one who considers the popularity of Mother Goose. This collection is for readers beyond the nursery stage. Indeed, it is offered for use in connection with school work. It will perhaps be useful in training young ears for sound, and have a certain value in the development of a later taste for more important things.

The History of Mother Seton's Daughters, the Sisters of Charity of Cincinnati, Ohio, 1803-1923. By Sister Mary Agnes McCann, M.A., Ph.D., of the Catholic University of America. Author of "Mother Seton," "Archbishop Purcell and the Archdiocese of Cincinnati," "Mother Margaret George," "The Women Religious of the United States," and "Little Blossoms," Poems, 2 vols. Volume III. Cloth, 320 pages. Price \$4 net. Longmans, Green & Co., New York.

This stately volume carries the history of Mother Seton's Daughters from 1870 to 1897. It was in the former year that Sisters of the order went to Colorado and opened the first public school in Trinidad. In the same year the Sisters settled in Santa Fe, New Mexico, opening the St. Vincent orphanage and the St. Vincent hospital. Their fruitful labors in the far west as well as in Ohio, Michigan, and elsewhere are described in illuminating detail in the crowded chapters of the book. The noble work performed by these devoted women in the fields of charity and education arouses the most phlegmatic reader to glowing enthusiasm of appreciation. A feature of the volume deserving especial mention is its illustrations. Exquisitely beautiful examples of the highest possibilities of process engraving, their subjects are portraits and views. There are twenty of them—dignified and artistic embellishments of a beautifully written and choicely printed book.

Essentials of Plane Geometry. By David Eugene Smith. Cloth, 296 pages. Price \$1.24 net. Ginn & Company, Boston.

Why is demonstrative geometry useful in education? Surely not because it possesses utility in the way of direct application to fundamental needs of life, like the first four rules of arithmetic. The main benefit which the average student derives from geometry is likely to be the discipline in logic which it affords him. By its means he derives an insight into deductive reasoning, he comes to know the significance and importance of proof, he gains incentive to use his own methods in developing rules for making statements clear in the light of reason. The present treatise contains exercises selected carefully and presents an opportunity for choice of matter that teachers will be glad to possess.

Goode's School Atlas, Physical, Political and Economic; for American Schools and Colleges. By J. Paul Goode, Ph.D., Professor of Geography, University of Chicago. Cloth, 96 pages of maps and 411 pages of index. Price..... Rand, McNally & Company, Chicago.

The correlation of geography with the other subjects of the school curriculum to which it is intimately related makes it an inspiring study, and in preparing his Atlas, Professor Goode has borne this constantly in mind. Here are maps that lend themselves to purposes of the pupil who is engaged in the study of history, of commerce, of economics, of agriculture, as well as to those of seekers for facts in connection with the formal study of physiography and geography per se. Not only is there a mass of information on such subjects as the distribution of soils and forests, the zones of early frost and late frost, the important steamship and cable lines, the distribution of races and religions, etc., but other material contributing to visualization of the activities of the world. The maps are beautiful examples of modern cartography. One effect of the World War was to relegate old atlases to the lumber room. There has been a demand for a compact atlas reliably up to date. The volume under review supplies this need and does much more. One of its interesting features is a collection of sketch maps of a number of representative cities and their environs. Intending his work for American schools, the author naturally has laid emphasis on things American, but this has been achieved without slighting the interests of students concerned in gaining a broad view of the world at large. One advantage of the stimulating character of the work is that it will contribute to develop habits of research on the part of those who use it; for on bright minds the influence of a good book of this character is to inspire a thirst for knowledge that will lead to the consultation of other works, furnishing information supplementary to that which its own pages lavishly supply.

We and Our History. A Biography of the American People. By Albert Bushnell Hart, Ph.D., Litt.D., Professor of Government in Harvard University. Including the author's Analysis of the Constitution of the United States. With eighteen full-page drawings by Hanson Booth, fifty pictorial charts by Francis J. Rigney, important maps prepared under the direction of Dr. Hart, and more than seven hundred and fifty half-tone and line illustrations. Donald F. Stewart, Editor. Cloth, 320 pages. Price..... The American Viewpoint Society, Incorporated, New York.

This is more than a book. It is an apparatus, its charts and maps and elaborate collection of pictorial illustrations giving it character independently of its copious text. It is intended not only for school children, but for readers of all ages, and the expectation is that newcomers to Amer-

ica will find it a valuable source of enlightenment concerning the country in which they have fixed their home. The aspect of history which it chiefly expounds is that which sheds light on American institutions and an understanding of which illuminates the pathway of individuals qualifying to exercise the duties of American citizenship. The American people and their achievements and aims are the central subject of the book, and fully one-half of its contents are devoted to the period since the Civil War. The text has been read and approved by an editorial advisory board composed of representatives of the teaching profession from different parts of the country, and it is published in co-operation with federal educational activities. Anyone concerned with the subject of American history as a student or as a teacher will be interested in the plan and the pictures and the text of this novel and purposeful publication. But there is much that it omits, and withal it is avowedly a propaganda publication, though incontrovertibly one of merit. In the school room, its best service will be auxiliary and supplementary.

A Spiritual Manual on the Interior Life. By the Rev. Germain Foch, S. J. Translated and adapted from the French by an Ursuline Nun of Blackrock, Cork. Cloth, 104 pages. Price, \$1 net. Benziger Brothers, New York.

The object of this little book is briefly to recall by questions and answers the theological ideas essential for making a thoroughly enlightened faith the firm basis of a Christian virtue. It is simple in language and perspicuous in every way. Part I is devoted to exposition of the most important ideas relating to the interior life and Part II to practical directions. There is a supplement in which specific directions are offered for combatting weaknesses of human nature that conflict with the attainment of Christian perfection.

The Teaching of Spelling. By Daniel J. Beeby, Principal of the Oglesby School, Chicago. Stiff Paper covers, 39 pages. Price 35 cents. The Plymouth Press, Chicago.

The old idea in regard to spelling books was to make them comprehensive. The new idea seems to be to make them practical, and the new idea is a good one. It concentrates attention upon selected lists of the words most in use, and lays much stress upon drill. People who pride themselves upon ability to spell catch-words have been known to fail on others whose orthography is comparatively simple, an evidence that their attention had been misdirected, for the important matter in spelling after all, is to be equipped for meeting without hesitation the spelling demands of ordinary life. Teachers will be delighted with this little book. The rules it gives are not many, but it will be found well worth committing to memory. The lists of words are in eight divisions, one for each grade from First to Eighth.

The Silent Reading Hour. Second Reader. By Guy Thomas Buswell, Associate Professor of Education, University of Chicago, and William Henry Wheeler, Co-Author of Wheeler's Graded Literary Readers. Illustrated by Lucille Enders, Cloth, 246x46 pages. Price..... Wheeler Publishing Company, Chicago.

How often it happens that words obstruct perception, instead of assisting it! To prevent this in the case of her pupils must be the object of every teacher in the lower grades. To assist this object is one of the purposes which the authors of the Silent Reading Hour series have kept constantly in mind. Describing the correct mental attitude toward reading, the preface observes that "until a child thinks of reading as a process of thought-getting rather than as a process of word-calling he has not even started to read." The same well-considered disquisition is to be credited with the assertion that "reading should ultimately be as natural as breathing," and that "the learner should never be allowed, much less encouraged or compelled, to make hard work of it." Surely it is not in the nature of a normal child to make hard work out of such reading as is provided for him in these books—it is admirably adapted to arrest and charm the attention of the young, making the learning which it is intended to promote a pleasure instead of a task.

Music Fourth Year. Catholic Education Series. By Justine Ward. Published by the Catholic Education Press, Washington, D. C.

This work is a children's manual for the purpose of instruction in the sublime music of the Church, Gregorian Chant. Not since the encyclical of our Holy Father Pius X, of holy memory, on Church Music in 1903, has any work on the Chant appeared, that could be used in a practical manner in the class room. And yet, if the ideals of the holy Pontiff are to be realized, we all know that it is with the children in our schools, that we are to place our hopes and expectations. Unless the children are brought up to know and love the Chant, we cannot hope for a realization of the reform so ardently desired by Pius X. This work follows a series of music primers by the same author, which lay a solid foundation in tone, pitch and musical appreciation, upon which might rest solidly, the art which will enrich the child's devotional life, by an understanding of, and participation in, the liturgical prayer of the Church. If music is the education of feeling, Gregorian Chant is and must remain par excellence, the education of Catholic feeling. Through its aid, music will become for the children of our schools, not a series of more or less pretty sounds to delight in, but an intellectual and symbolic code, raising their minds and hearts to the standard of the Church's thought and the standard of her feeling.

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The Wanderers. Being the Prologue to the Earthly Paradise, by William Morris. With notes. Cloth, 104 pages. Price 70 cents net. Longmans, Green & Co., New York. "The idle singer of an empty day" was the description fancifully given to himself by William Morris, but the world has known few busier men than he, and certainly the themes of which he chose to write were as full of worth as those of the greatest majority of accredited artificers of verses. The fact is, indeed, that Morris was an artist in the essence of his being, and that in more fields than one he wrought to the credit of the Victorian age in which he was one of the conspicuous figures. "The Earthly Paradise" is a beautiful poem, and young people who are introduced to it through the medium of this carefully annotated and handsomely printed text of the opening portion will enjoy the experience and insensibly gain in capacity for the appreciation of sterling excellence in literature.

Children's French. By Henriette Soltoft, Teacher of French, Brearley School, New York City, and Anna Woods Ballard, M. A., in charge of French in the School of Practical Arts, Teachers' College, Columbia University. Illustrated by Ingeborg Grave, Lucy Soltoft and Rodney Thomson. Cloth, 168 pages. Price \$1.68 net. World Book Co., Yonkers-on-Hudson, New York.

A new method of teaching French to young children is offered in this book by teachers whose credentials from educational institutions of the highest standing abroad, have been supplemented by experience in the instruction of American youth. So clear is the revelation of practice and method in this commendable little book that it will prove helpful to other teachers whose opportunities for studying the technique of their work have been circumscribed. To accompany the book, the publishers are issuing "cards for children's

French," 16 pages including 61 cards, representing people, flowers, animals and objects referred to in conversations suggested to be carried on by the class, the theme of each conversation being drawn from the French lesson of the day. These cards will be found invaluable in arousing interest on the part of the pupils and facilitating their mastery of the vocabulary of the foreign tongue which it is their object to acquire.

Chemistry in Everyday Life. With Laboratory Manual. By Charles Gilpin Cook, Ph.D., of the Boys' High School, New York City. Cloth, 454 pages. Price..... D. Appleton & Company, New York.

This is a text-book for use in high schools, keeping theory in the background as far as possible at the outset, but bringing it in effectively where a stage of preparation is reached at which it will be illuminating instead of confusing to the pupil. The laboratory manual contains experiments for both laboratory and exercises and class demonstrations, giving the teacher a wide choice of material from which to select.

The Silent Reading Hour. First Reader. By Guy Thomas Buswell, Associate Professor of Education, University of Chicago, and William Henry Wheeler, Co-Author of Wheeler's Graded Literary Readers. Illustrated by Lucille Enders. Teachers' Edition, 192x64 pages. Price..... Wheeler Publishing Company, Chicago.

The theory on which this system of silent reading books has been prepared is that there are two types of silent reading, the cursory and the analytical, and that it is a mistake to carry down into the primary grades the analytical type, which is quite proper for readers who are more advanced. What the younger child will benefit by most greatly is reading for general information and enjoyment, at a rate no slower than is essential for the absorption of the main argument presented by the printed page. Professor Buswell is an authority on reading habits, of which he has made a scientific investigation, the findings of which are embodied in his well-known book, "Fundamental Reading Habits: A Study of Their Development." Mr. Wheeler also has won recognition as an author of text books. The reading matter contained in this book is based on facts, its authors taking the ground that with fanciful literature the children of the schools are already too well supplied. The eighty illustrations, printed in three colors are well designed, and it would be hard to conceive how this first reader could be made more attractive to young people of the ages of those for whom it is prepared. The portion of the Teachers' Edition addressed to teachers is interesting, authentic, and not elsewhere obtainable at the present time. It not only describes the methods which instructors should pursue to secure the best results, but the reasons why those methods are recommended.

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Elementary Organic Chemistry. By W. H. Barrett, M. A., Assistant Master at Harrow School, Late Williams Exhibitioner of Balliol College, Oxford. Cloth, 256 pages. Price \$1.50. Oxford University Press, American Branch, New York.

This book, primarily written for use in schools where the time that can be devoted to organic chemistry is usually very limited, presents as a rule only such experiments as can be carried out in a short period; but makes exceptions in the case of several considered of too great importance to be ignored. To keep the volume within compact limits, essential points in physical chemistry are permitted to go unexplained. The book is the outcome of a series of lectures on organic chemistry to candidates for scholarships at the English universities. Within the limits to which the author has held himself he has rendered good service to students of one branch of the science which more than any other has revolutionized modern life.

Stunt Songs for Social Sings. Compiled by Annetta Eldridge and Ruth E. Richardson. Stiff paper covers, 48 pages. Price..... Eldridge Entertainment House, Franklin, Ohio. This is a collection of student songs—burlesque and nonsensical and "full of pep." The music is given as well as the words. A score of "yells" is added for good measure. It will furnish entertainment wherever crowds assemble for social affairs. The same publishers issue, in paper covers at 25 cents net each, a number of juvenile plays suitable for school commencements, by Patten Beard. Here are the titles: "The Wish Garden," "The Fairy Ring," "Little Pageant of Story Books," "Cinderella's May Party," "Robinson Crusoe's Princess," "Penelope's Thanksgiving."

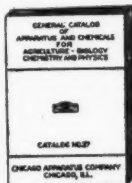
The Gospel According to St. John. With Introduction and Annotations. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham, S. W. 16. Cloth, 430 pages. Price \$3.75 net. Benziger Brothers, New York.

The Catholic Scripture Manuals, a series to which this belongs, were designed to help Catholic students in Great Britain and Ireland preparing for the universities. They have been found useful in seminaries and likewise in convents as helps to meditation. In 1922 the Commentary on St. Matthew was chosen as the text book in all Irish secondary schools. The volume on St. John's Gospel under review contains three parts: Introduction; Text and Annotations, and Additional Notes. It will be followed by another volume, treating of the attacks, ancient and modern, which have been made on the Gospel of St. John. In compiling these volumes the author has had the blessing and approbation of His Eminence the Cardinal Archbishop of Westminster.

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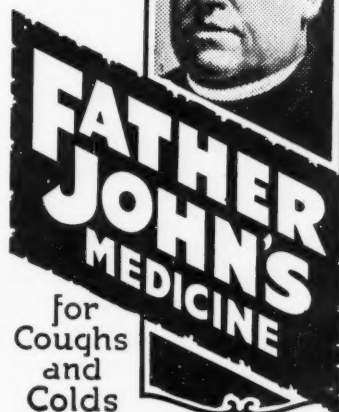
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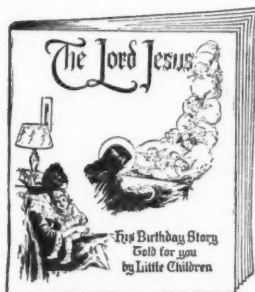
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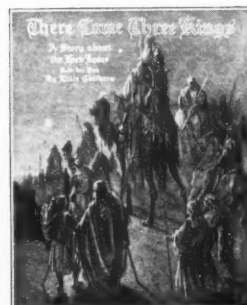
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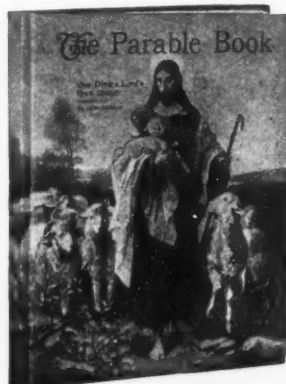
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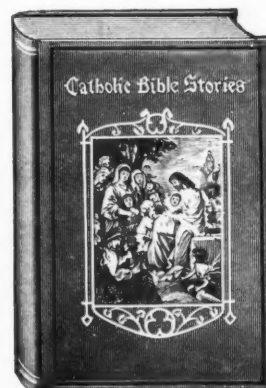
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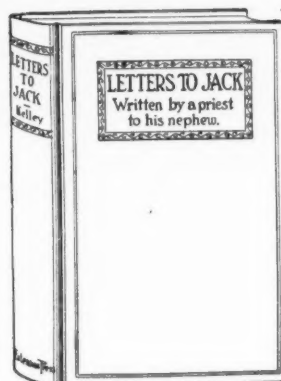
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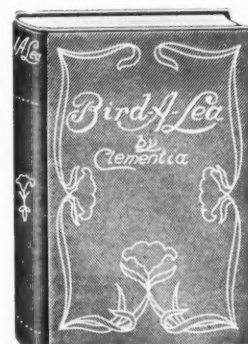
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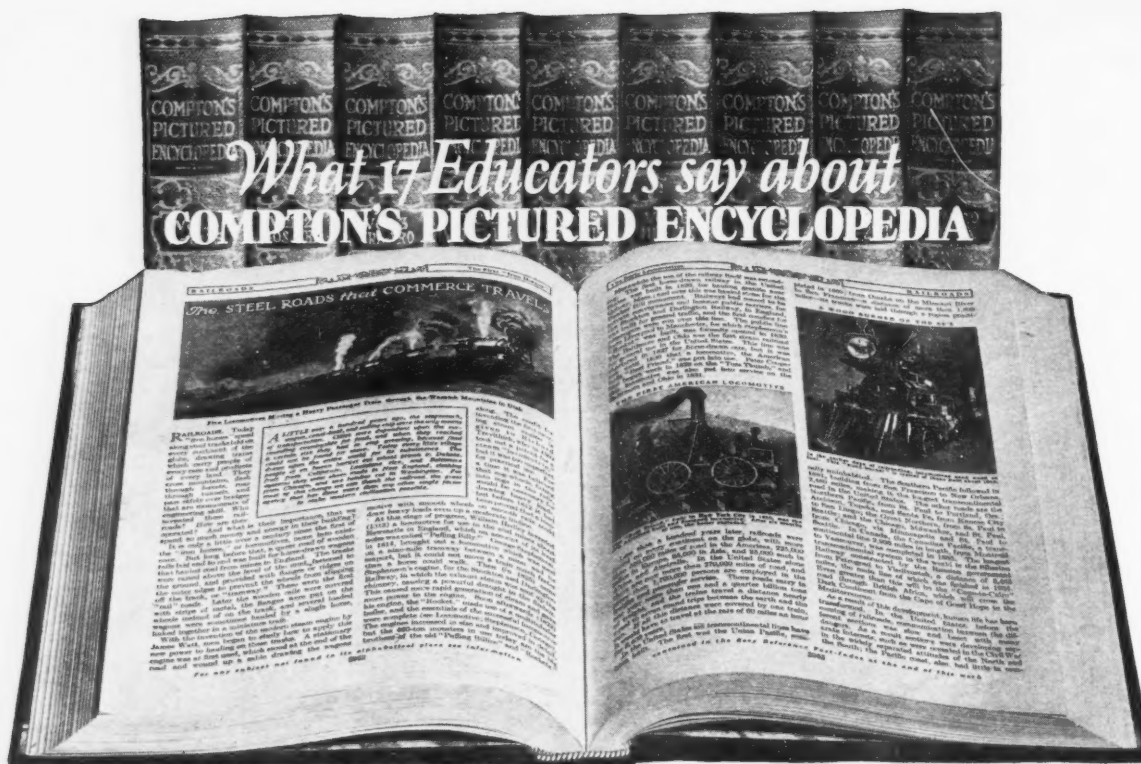
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